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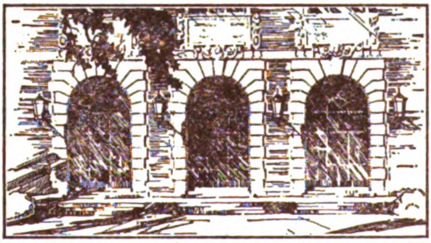

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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. I

INTRODUCTION

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INTRODUCTION

THE FIRESIDE DISCUSSION GROUP project has been instituted for the purpose of acquainting our people, especially those individuals who are detached from Jewish life and purpose, with the many problems confronting World Jewry.

Economic conditions through which we have passed the last several years made the time opportune for such doctrines as anti-Semitism and class hatred to gain a foothold on American soil. It is safe to say that the movement would have been negligible in prosperous times and it may be said that Naziism would never have prevailed in Germany had it not been for the destructive war, which burdened to desperation the German people, economically and spiritually. The entrenchment of subversive and militant organizations would not have taken place in this country had not Naziism captured Germany. Until a few years ago resistance had been given every movement of this kind not only because Jewry was directly interested, but also because, by these false accusations and prejudices, they were stabbing the very heart of Americanism and also violating the most sacred traditions of our country.

In a letter to the Jewish Congregation of Newport, R. I., August, 1790, George Washington had the following to say:

"THE CITIZENS OF THE UNITED STATES OF AMERICA HAVE A RIGHT TO APPLAUD THEMSELVES FOR HAVING GIVEN TO MANKIND EXAMPLES OF AN ENLARGED AND LIBERAL POLICY—A POLICY WORTHY OF IMITATION. ALL POSSESS ALIKE LIBERTY OF CONSCIENCE AND IMMUNITIES OF CITIZENSHIP. IT IS NOW NO MORE THAT TOLERATION IS SPOKEN OF AS IF IT WAS BY THE INDULGENCE OF ONE CLASS OF THE PEOPLE THAT ANOTHER ENJOYED THE EXERCISE OF THEIR INHERENT NATURAL RIGHTS. FOR HAPPILY THE GOVERNMENT OF THE UNITED STATES, WHICH GIVES TO BIGOTRY NO SANCTION, TO PERSECUTION NO ASSISTANCE, REQUIRES ONLY THAT THOSE WHO LIVE UNDER ITS PROTECTION SHOULD DEMEAN THEMSELVES AS GOOD CITIZENS IN GIVING IT ON ALL OCCASIONS THEIR EFFECTUAL SUPPORT."

In wrestling with the problems, Jew hatred must be recognized as a social reality which requires realistic treatment. Philosophic theory cannot be relied

Council for Democracy Gift 5-28

upon in dealing with the subject of public opinion. The various groups composing the public vary in intelligence, intellectual and moral honesty, and personal interest. If all people possessed sane social intelligence, the cause of class hatred could be easily determined and the remedy speedily applied. Each of the various groups fostering class hatred is motivated by entirely different causes, and what may motivate hatred in one class may be directly conflicting with that which motivates another class. It is for this reason that we are astounded to find the prime accusation in one group, that the Jew is responsible for Communism when the prime cause of antagonism of another group is that the Jew is responsible for the capitalistic system.

For years many efforts have been made by Jew and non-Jew, to discover the cause of this antagonism. One of the great Jewish leaders in the past has epitomized his thought upon the same by the expression that "There is a universal dislike for the unlike." We believe that there are many contributing causes for the antagonism existing today, all of which contribute in some degree to the sum total of the many variant forms of this antagonism.

In the coming months, the Fireside Discussion Group will try to analyze with bona fide facts and statistics many of the contributing causes of anti-Semitism, so that you may be equipped with authentic statements to answer the many invidious charges hurled at the Jew. Some of the subjects which we will discuss are: The Myth of Jewish Economic Dominance; The Truth About the Protocols of Zion; The Ritual Murder Accusation; Communism; Jews as Nobel Prize Winners; The Aryan and Nordic Myth; Three Questions Jews Must Answer; and many others.

At the present we will comment very lightly on a few of these major causes and discuss with you the very important role you must play in this drama of the next few years.

The lack of knowledge of the Jew on the part of the general public makes the Jew a mystic character which causes the suspicion in which he is held. This factor makes the task of the propagandist of Jew hatred easy. Ignorance concerning any group leads to emotional mystery. Mystery causes apprehension and suspicion. This leads to dislike and eventually to hate.

It is because of this that many people believed that the Jew actually practised ritual murder. Just how long the Jews have been persecuted on this latter charge and the incidents concerning them will be taken up at a later date. These will include the world famed Mendel Beiliss case of 1911 and the Lindbergh Baby case of recent date. Another factor is the fantastic charge that the Jew has a world conspiracy to despoil existing governments and destroy present civilization. This will also be gone into in detail in the subject "The Truth About the Protocols of Zion." A word for word decision of the Berne Trial held on May 14, 1935, in Berne, Switzerland, together with the evidence will be attached to this subject. Of course, the man who professes to believe in either of these accusations must be regarded as either lacking entirely in common intelligence, or else dishonest in the expression of his belief.

Another factor is that the Jew is accused of being engaged, to a large extent, in commerce and the learned professions. It is said that he is not proportionately engaged in agriculture; that he does not accept employment of a humble nature; and that he is conspicuous by his absence in the field of technical artcraft. This is considered by the public as special favoritism and creates animosity. The public does not know why this is so and cares less for the reasons underlying the unequal distribution in vocational pursuits. The agitator and the public disregard the facts that the Jew for centuries was a special subject of restrictive laws; that he was compelled to live in the Ghetto; that he was denied the privilege of membership in the guilds of arts and crafts; that he was denied the right to own or even occupy agricultural land; that he was denied every opportunity to earn a livelihood. To adjust himself overnight so to speak, or to accuse the Jew for his failure to engage in vocations which for centuries were denied to him, is, to say the least, highly unreasonable and unjust. We frequently hear the phrase "the Jewish international bankers;" we also hear from propagandists that the Jews control the newspapers and the magazines. Can you answer these statements? What truth is there to these accusations? We will discuss these and many other important economic facts in "The Myth of Jewish Economic Dominance."

Now you ask yourself, what can I do as a Jew to alleviate this situation? There are many who believe the solution to this social problem of hostility and hatred to be a forlorn hope. There are others who believe that complete amalgamation of the Jew is the only solution. This latter thought has had a terrible awakening by the Nazi doctrine which increased the Jewish population of Germany from 500,000 to over 3,000,000 by classifying the descendants of those who assimilated even to the third generation. It should be self-evident that there is no problem of human relation which cannot be solved. It may be slow in the process of solution, but if intelligently and consistently treated, it will eventually be solved. This treatment must be continuous rather than spasmodic. It must be a process of education and the establishment of truth.

1. Avail yourself of all facts, information, and history of your own people so that no slander or libel be permitted to remain unchallenged.

2. The mysticism and ignorance concerning the Jew, his ethics, his contribution to the world, his philosophy of life, his religious faith, his ambitions, and his hope must be clarified to all the public, so that he will not be looked upon as an unsolved riddle or mystery and, therefore, feared.

3. Every popular fiction as to the Jew should be corrected by the truth. When Wall Street bankers are referred to as Jewish bankers when, as a matter of fact, the Jewish bankers form only a minority of this group, the truth must be shown. When the loyalty of the Jew to his country or his patriotism is misrepresented, answer with the governmental records. When his morals and ethics in business are questioned, show the truth by a proper and accurate comparison.

4. Every accusation must be answered by facts and not merely denials. No greater injury can befall any people than when they stand mute to a fictitious charge of misbehavior or dereliction.

5. Every Jewish community should have one or more Fireside Discussion Groups whose function should be to dissuade those who practice unjust discrimination by a just and true appeal to mutual understanding, and a correction of unjust attitudes. However, its function should also include discouraging unjustified complaints by Jews from imaginary wrongs or by Jews who are oversensitive.

The task before us is a great one and its ultimate result is dependent on the cooperation of every Jew. One Jew can do more harm to our cause than hundreds of others can correct. In this struggle to keep untarnished the good name of the Jew, no Jew is worthy to be counted in the household of Israel who will shirk his duty.

Questions suggested to aid in discussion:

1. What, in your opinion, are some of the problems that confront the Jew in this country?

2. Have you ever had any personal experiences with any of these problems?

3. What, in your opinion, can be done to solve these problems?

4. What is your thought regarding proportionate entrances into vocations?

5. What great lesson do you think the Jews of various countries will learn from the German catastrophe?

6. Can a like situation arise in America?

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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. II

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THE MYTH OF JEWISH ECONOMIC DOMINANCE

(Revised)

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Suite 1601-5 — 130 No. Wells Street — Chicago, Illinois

THE MYTH OF JEWISH ECONOMIC DOMINANCE

GERMANY

ALTHOUGH the occupational distribution of the Jews differs considerably from that of the Christians, it should be borne in mind that the differences are the result of conditions which have long been beyond the control of the Jews. History and tradition have combined to present the occupational picture which the Jews reflect. People tend to make a living in fields to which they can gain easy access and in which they show special abilities. When certain fields are closed to them, they naturally tend to shift to those which are open. If they are successful in these fields, it is natural that they remain in them even after restrictions in other fields are removed.

Thus, Jews have been engaged in commercial and financial operations ever since they came into the land, over a thousand years ago. Few other vocations were open to them, for throughout the Middle Ages they were kept off the land and out of the professions and crafts. State laws, canon laws, and public opinion combined to keep them out of all these fields of endeavor. Commerce and finance were open to Jews because there was great need of their services there, and few others were permitted or qualified to render these services. The cumulative experience of the Jews in commerce has not only stood them in good stead but has materially benefited Germany.

Despite these historical and traditional forces which tended to make the Jewish occupational pattern distinctive, we have seen that, until the 1933 National Revolution, German Jewry was in process of adjusting itself, although slowly, to the typical German occupational and social pattern.

The table below summarizes the progress which was made in this direction in the century or thereabouts from 1813 to 1925 (Prussia). At the right we see the percentage of the non-Jewish population engaged in each category, while the columns to the left show the definite progress toward this norm which is reflected in the Jewish statistics for the successive periods.

It would be unreasonable to expect that the pattern which was a thousand years in the making should be completely revised in one century, or more accurately, in part of a century, since the restrictions were only gradually lifted, field by field.

Vocation	Percentage of Jews Engaged in the Respective Vocations in			Percentage of Non-Jews in Those Vocations in
	1813	1852	1925	1925
Commerce and Finance.....	50	45.1	47.7	8.0
Peddling	20	6.4	1.6	1.8
	—	—	—	—
Total	70	51.5	49.3	9.8
Crafts and Industries.......	7.0	19.4	21.9	36.7
Professions	3.0*	3.5	8.7**	6.0
Agriculture	0.5	1.1***	1.5	26.6

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* Actually only 1% were in the professions. The other 2% were rabbis, synagogue attendants, etc.

** This includes also those in civil, social, and health services, etc.

*** The Jews' right to own farm land was not acknowledged definitely until 1867.

The previous table proves that the distortions in Jewish occupational distribution were not altogether of the Jew's own choosing and that as soon as he was permitted to do so he began to settle into a more "normal" distribution. How quickly this process might have reached its logical and natural goal if the Nazi cataclysm had not occurred, it is impossible to say.

The greatest blow to German economic well-being after 1918 was the inflation (1922-23) which wiped out many of the wealthy and the greater part of the middle classes.

In 1923, due to the financial ineptitude and the political weakness of the German government, the devastating inflation set in. It so reduced the value of the mark that in the end it required eight billion paper marks to buy one American dollar. The real gainers here were the industrialists.

At one stage it seemed as if the inflation was about to be halted and the mark stabilized. At that moment, April 16-17, 1923, Hugo Stinnes, the great German post-war industrialist, bought 93,000 English pounds sterling and completely shattered the value of the mark. At the very time when the Nationalist papers which he and the interlocking Hugenberg Konzern controlled were accusing the Jews of financial malpractice, Hugo Stinnes himself, by preventing the mark from being stabilized, hurled the German people into the abyss of financial ruin. This one man controlled 4,554 mines, mills,

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factories, wharves, and other businesses, and had close contacts with eleven banks. His great fortune was built largely through the profits of the War and the German inflation.

The inflation was followed, after a breathing spell of four or five years of moderate prosperity, by the world depression, accompanied by a sharp increase of unemployment throughout Germany.

In order to cope with the increasingly bad economic conditions, there was an acceleration of the Pre-War tendency to combine the great industries into rings, cartels, trusts, and cooperatives. As conditions still continued to grow worse the state stepped in and began to provide subsidies and credit to sick industries to prevent them from collapsing.

By 1925 ten per cent of all wage-earners were engaged in enterprises directly or indirectly controlled by the government; by 1932 sixty to seventy-five per cent of all the sources of credit were controlled by the government.

Judging from the income statistics of Berlin Jews, there were eighty per cent fewer wealthy Jews after the War than before it. Only about seven-tenths of one per cent of Berlin Jewish taxpayers had a taxable income in 1925 of $12,000 or over, while about 38 per cent of all Berlin Jews had a taxable income of $300 or less. This condition gradually grew worse. In 1931, in Berlin, every seventh Jew was on the relief lists of the Jewish Gemeinde and the percentage was gradually increasing.

In the period from 1928 to 1930, 20 per cent of the Jewish private banks disappeared, while only 8.7 per cent of similar non-Jewish institutions closed their doors. It is significant, too, that in the larger public banks—where the Jewish influence is reputed to be strong—there was a 23 per cent decline in Jewish personnel in the same period as against a very small percentage of non-Jews dismissed from the same banks. In 1913, Jewish firms dominated the metals trade (not the industry); by 1930, the number of Jewish firms had declined 13.3 per cent, while the number of non-Jewish firms had increased 52.9 per cent.

UNITED STATES

Are there any facts to support a charge that Jews have monopolized or are monopolizing economic opportunity in the United States? Fortune Magazine says:

"What difference does it make even if Jews do run away with the system? Why shouldn't they monopolize any profession or branch of industry they are intelligent enough to capture? A man's job should not be determined by his parentage."

DO JEWS CONTROL FINANCE?

First of all and very definitely, Jews do not run banking. They play little or no part in the great commercial houses.

There are 93,000 bankers and banking officials in the United States today. Not quite 600 of the 93,000 bankers in this country are Jews. This is a little more than *one half of one per cent;* the remaining 99.4% **are not Jews.**

Anti-Semitic organizations in the United States often refer to the New York Stock Exchange as a Jewish group which dominates the economic life of the country. After a very close study of a report on the control of the New York Stock Exchange (examined July 17, 1934), one will find that of the four governing committees of ten members each, making a total of forty members, only three are Jews. There are one hundred and five members of 14 standing committees, of which six are Jews, but no Jews serve on eight committees. The New York Quotation Company has no Jews among its five officers, none among its seven directors and none on its executive committee. The New York Stock Exchange Building Company includes no Jews among its seven officers, none among its nine trustees and none on its executive committee.

If the New York Stock Exchange is the pivot of the American financial world, Jews have very little to do with its management. It is interesting to note the fact that Ephraim Hart, a partner of John Jacob Astor, and Benjamin Seixas, were among the organizers on May 17, 1792, of the board of stock brokers which eventually became the New York Stock Exchange. Since Hart's day, however, the Jews have not made much progress in participating in the control of the New York Stock Exchange.

In a study that Professor Max Winkler made of 27 banks in New York, he found that out of 542 bank directors only 40 were probably Jews, that is, bore names of known Jews; and of the 40, most were on the board of the Public National Bank which is a Jewish bank and caters mostly to Jewish clientele. In fact, this bank was founded by a Jewish tailor on Delancey Street in the New York Ghetto, and its advertising used to be done in Yiddish. There is not a single Jewish director on the boards of the Chase National

Bank, the National City Bank, the Bankers Trust Company. The largest bank on the board of which there are Jewish directors is the Bank of Manhattan Company, in which the Warburg family is interested.

If international bankers are ranked upon the amounts of foreign loans outstanding, J. P. Morgan with 19.87 per cent, National City Co. with 11.71, Dillon, Read with 11.44, Chase, Harris, Forbes with 8.45, Guaranty Co. with 6.68, Bancamerica-Blair with 6.18 and Lee, Higginson with 4.23 per cent all rank above the highest Jewish house, which is Kuhn, Loeb with 2.88 per cent.

Furthermore, the most active partners in Kuhn, Loeb & Co. are Messrs. Elisha Walker, Bovenizer, Wiseman and Knowlton, none of them Jews.

DO JEWS CONTROL OPINION?

Among the many baseless allegations made against the Jews none is more unqualifiedly false than the statement that they control the newspapers of America and thereby mould public opinion to their own ends. The facts in the case, readily ascertainable, are just the opposite.

The great news-gathering agencies in the United States are the Associated Press, the United Press and the International News Service. On the board of the Associated Press, a mutual organization representing more than 1300 newspapers, there is not a single Jew. A similar situation prevails in the ownership of the United Press. The International News Service is owned and controlled by William Randolph Hearst, who, of course, is not a Jew.

Authoritative figures given by the last International Yearbook of *Editor and Publisher* show that there are approximately 916 daily newspapers in 544 cities of over 15,000 population. Of these only 33 newspapers, which is 3½% of the total number, are owned or controlled by Jews. One of these is the *New York Times,* such an outstanding example of trustworthiness and integrity that one wishes there might be more "Jewish newspapers" of this character.

Altogether there are only four important Jewish chains in the field. On the basis of daily circulation these four groups total respectively 489,871—391,209—289,126—198,610. These figures may be compared with the 5,500,000 daily of Hearst, Patterson—McCormick's 2,332,156, and Scripps-Howard's 1,794,617, all non-Jews.

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DO JEWS CONTROL HEAVY INDUSTRY?

If the Jews have a subordinate place in finance and newspapers, they have an even more inconspicuous place in heavy industry.

The only outstanding Jews in that field are the Blocks (Inland Steel) and Max Epstein, chairman of the board of General American Transportation Corp., which manufactures tank cars. Both companies are well liked and much respected in the trade.

Something of the same situation exists in the automobile industry. There are only three Jews of any prominence in the executive end of manufacturing—only two Jews in positions of importance on the financial end. And there are very few Jews in the new-car distributing business. No considerable number appears until the second-hand trade is reached.

The coal industry is almost entirely non-Jewish. It is doubtful whether the roster of the leading twenty-five companies would show a single Jew from miner to manager or on up to the board of directors. And they are not numerous in distribution. Approximately 2 per cent of the wholesale selling and possibly 10 per cent of the retail trade—most of the latter around New York—is in Jewish hands.

Rubber is another non-Jewish industry. Of the tire manufacturers only Kelly-Springfield was ever Jewish and Kelly-Springfield is now in non-Jewish hands. Neither do they control petroleum. Jewish interest is solely in the marketing of petroleum products and even there it is probably no more than 5 per cent.

The chemical industry is in a comparable position. Neither in Du Pont, Allied Chemical & Dye, U. S. Industrial Alcohol, or Air Reduction is there a single Jew in a managerial position. In this industry Jews appear as researchers and laboratory men, in which positions several of them have made considerable reputations.

Shipping and transportation are equally non-Jewish. There is no Jewish control in the management or ownership of either transport or manufacture in the aviation industry.

A vast continent of heavy industry and finance may therefore be staked out in which Jewish participation is incidental or nonexistent. To this may be annexed other important areas into which Jews have rarely penetrated such as light and power and telephone and telegraph and engineering, in general and heavy machinery and lumber and dairy products.

DO JEWS CONTROL LIGHT INDUSTRY?

To find Jewish participation in industry it is necessary to turn to the light industries. And even there it is necessary to turn from the manufacturing to the distributing end. There is an entire group of industries like wool, silk, cotton, and rayon weaving where the Jewish interest in production is small, being 5 to 10 per cent in wool, 15 per cent in silk, 5 per cent in cotton, and 16 per cent in rayon-yarn production. But in these same industries the Jewish interest in distribution is large.

Only in the traditional Jewish bailiwick of the clothing industry can any claim for a Jewish majority be made. There, about 85 per cent of men's clothing and about 95 per cent of furs and almost the whole wearing-apparel business are in Jewish hands with the interest of New York Jews predominating.

Not even in the liquor business, which was always the prerogative of the Jew in Poland, nor in the tobacco business, in which many a rich Jew made his start, are Jewish interests dominant.

DO JEWS CONTROL RETAIL TRADE?

With the perspective of a broad review such as this it becomes apparent that Jews are most frequently to be found in those reaches of industry where manufacturer and merchant meet. Consequently their predominance in retailing might be expected. It will not be found. The Jewish interest, though easily dominant in New York and in the northeastern cities in general, is not as great throughout the country as is commonly supposed. The Jewish-owned department stores in New York are Macy, Gimbel, Saks, Abraham & Straus, Bloomingdale, and Hearn. The chief non-Jewish concerns being Stern, Wanamaker, McCreery, Loeser, Lord & Taylor, and Best. But in Chicago the two leading stores are Marshall Field and Carson Pirie Scott & Co., one of Yankee origin and the other of Scotch. The third in rank, Mandel Bros., is Jewish. And farther west the relative number of Jewish stores of importance further decreases. The department-store chains like

May, Allied, Interstate, and Gimbel are Jewish but the Five and Ten, etc., chains like Woolworth and Kress are 95 per cent not. In the food and grocery field, where the greatest number of chains operate, 95 to 99 per cent including A & P are non-Jewish. Montgomery Ward in the mail-order field is non-Jewish while Sears, Roebuck has a Jewish history (Julius Rosenwald) but active management of Sears, Roebuck now is in the hands of General Robert Wood. Drug-store chains are about 90 per cent non-Jewish. Jews in other words are in a definite retailing minority over the country.

DO JEWS CONTROL AMUSEMENT FIELD?

Of the two great broadcasting chains one, Columbia, is under Jewish control. The other N. B. C., though non-Jewish in management, is headed by David Sarnoff. The vast majority of the local stations outside of New York, however, are non-Jewish.

As to theatre, the theatre being a New York institution and New York being the largest Jewish city in the world a monopoly might be expected. However, a count of active New York producers shows fifty-eight non-Jewish producers and fifty-six Jewish. An estimate of their relative importance shows them pretty much in balance.

The movies however are the chief point of anti-Semitic reliance. It must be remembered the Jews were the first exhibitors of movies because the early movie theatres could be operated with very little capital. They were commonly empty stores with folding chairs for seats and a derelict piano. Large returns in such ventures tempted them into production.

Today Jewish control of the great moving picture companies is not so great. Three of the eight principal companies are owned and controlled by Jews. Two are probably controlled and owned by non-Jews, and in three the management and ownership are divided. Of 85 names engaged in production either as executives in production, producers, or associate producers (including independents) 53 are Jews. And the Jewish advantage holds in prestige as well as in numbers.

Running down the entire gamut of American industry and government, Fortune magazine disposed of the myth that the Jews run America. It also found that the Jews contribute their full share of the talent and ability of the country.

QUESTIONS FOR DISCUSSION

1. Why do Jews predominate in urban fields of endeavor more than in rural?

2. In what vocations are Jews not predominant? Why?

3. Conduct a model discussion of Jewish participation in the economic life of this country in order that you may be equipped to answer many of the charges arising in everyday life.

(Leader's Note: Direct the discussion to include experiences in your own community.)

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No. III

THE TRUTH ABOUT THE PROTOCOLS OF THE WISE MEN OF ZION

▼

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Chicago, Ill.

These latest documents upon which anti-Semitism bases its attacks upon the Jews are called "The Protocols of the Learned Elders of Zion." They consist of twenty-four documents supposed to be taken from the secret archives of a Jewish conspiracy for world domination.

These Protocols were translated into many languages and had a world-wide circulation. Various extractions and additions were made depending upon the country in which they were to be read.

Czar Nicholas II, the feeble-minded Russian autocrat, whose spirit was already filled with hatred of the Jew, was sitting on a throne tottering from under him, as a result of the Russo-Japanese War, and naturally was easily influenced to do anything that would save the Russian Dynasty.

It was first General Orzhevsky and later Ratchkovsky, unscrupulous Paris representatives of the Russian Okhrana (political secret police department), who conceived the idea of fabricating the document with which to impress the Czar that the Jews and the Free-Masons were responsible for the revolutionary upheavals in Russia and that they were also engaged in a conspiracy for world domination.

The Jews were represented as possessing all the infernal wisdom and the wealth which would enable the revolutionary ideas of the Free-Masons to be realized, thus bringing about the subjugation of Russia and then of the rest of the world. To the political danger of anti-Czarism was added the spiritual danger of the anti-Christ, and the fabricators of the Protocols strove to persuade Czar Nicholas that it was in his power alone to save the world and especially his own dynasty from the threatening forces of disruption and revolution.

The Czar was informed that already in 1901 a "mystic saint," Sergius Nilus, had published a deeply religious and powerful book, "The Great in Little—The Coming of the Anti-Christ and the Rule of Satan on Earth." In 1905 that book by Nilus was reprinted by the Government Press at Tsarskoye Selo, the home of the Czar, and the Protocols were added as a commentary on the Nilus prophecy and as an illustration of its approaching fulfillment. Thus appeared the notorious Nilus edition of the Protocols, a copy of which is registered in the British Museum under the date of August 10, 1906.

Soon after, the Russian Black Hundred organizations, whose program was Jew-baiting, were organized. It was then that Russia adopted a definite anti-Jewish policy of vengeance—a Pogrom policy.

Sergius Nilus is credited with several versions of how he had secured the Protocols and his stories flatly contradict one another. In 1905 he said that the Protocols were given to him by a prominent Russian conservative whose name he did not mention, and who in turn had received them from an unnamed woman who had stolen them from "one of the most influential leaders of Freemasonry at a close of a secret meeting of the initiated in France." Then, several years later, Nilus wrote that his friend himself had stolen the Protocols from the "headquarters of the Society of Zion in France." Several years afterwards, in a new edition of his book, Nilus said that the Protocols came from Switzerland and not from France. This time he named his Russian conservative friend, Sukhotin, who had died in the meantime. He added that the Protocols were not Jewish-Masonic but Zionistic documents secretly read at the Zionist Congress in Basle in 1897.

The anonymous American editor of the Nilus book gave the following information about Nilus:

"Serge Nilus, in the 1905 edition of whose book was first published the Zionist Protocols, was as he states, born in the year 1862, of Russian parents holding liberal opinions. His family was fairly well known in Moscow, for its members were educated people who were firm in their allegiance to the Czar and the Greek Church. On one side he is said to have been connected by marriage with the nobility of the Baltic provinces. Nilus himself was graduated from the University of Moscow and early entered the civil service, obtaining a small appointment in the law courts. Later, he received a post under the Procurator of a provincial court in the Caucasus. Finally, tiring of the law, he went to the Government of Orel, where he was a landowner and a noble. His spiritual life had been tumultuous and full of trouble, and finally he entered the Trotsky-Sergevsky Monastery near Moscow. 'In answer to his appeal for pardon, Saint Sergei, stern and angry, appeared to him twice in a vision. He left the Monastery a converted man.'

"From 1905 until the present, little is known of his activities. Articles are said to have appeared from time to time in the Russian press from his pen. A returning traveller from Siberia in August, 1919 was positive in his statement that Nilus was in Irkutsk in June of that year. What his final fate was is not known."

"Directly after the Protocols, comes a statement by Nilus that they are 'signed by representatives of Zion of the 33rd degree.' These Protocols were secretly extracted or were stolen from a whole volume of Protocols. All this was got by my correspondent out of the secret depositories of the Head Chancellery of Zion. This Chancellery is at present on French territory."

In the edition of 1917 Sergius Nilus wrote:

"My book has already reached the fourth edition, but it is only definitely known to me now and in a manner worthy of belief, and that through Jewish sources, that these Protocols are nothing other than the strategic plans for the conquest of the world under the heel of Israel, and worked out by the leaders of the Jewish people—and read by the 'Prince of Exile'—Theodore Herzl, during the first Zionist Congress, summoned by him in August, 1897, in Basle."

The Russian and German anti-Semites have maintained that the Protocols were the minutes of the secret proceedings of the first Zionist Congress at Basle, held in 1897, presided over by Dr. Theodore Herzl. Dr. Alfred Rosenberg, the Nazi idealist of anti-Semitism and translator of the Protocols into German, declared that they were the work of the Zionist leaders, Herzl, Nordau and Achad Ha'am.

While the Russian fabricators and forgers of the Protocols could not agree on any one version of how and when the Protocols reached Russia, and under whose sponsorship the spurious anti-Semitic document first made its appearance there, they all sought to identify the Protocols with the first Zionist Congress held in Basle in 1897.

Fortunately, there has been found documentary evidence, submitted by the anti-Semites themselves, in their desperate effort to prove the authenticity of the first Russian version of the Protocols, that they were brought to Russia in

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1895. This date happens to be two years before the first Zionist Congress ever met.

This documentary evidence furnishes the missing link in the chain of incontrovertible evidence establishing the falsity of the Protocols and the sinister motives of the anti-Jewish forgers. It also confirms the fact that officials close to the Czar's family participated in the launching of the Protocols in Russia.

Several years ago the Library of Congress, of Washington, had purchased a collection of books belonging to the library of the Czar Nicholas II. That collection, as yet uncatalogued, is now in a vault in the Department of Rare Books and Manuscripts.

Recently an examination was made of the volumes of the Czar's library and there was found among the volumes the 1906 edition of Butmi's book, "The Enemies of the Human Race," dedicated to the Union of the Russian People (The Black Hundreds) and containing the Protocols. The special binding bears the Imperial Crest of the Russian Empress. Butmi's foreword to that edition dated St. Petersburg, December 5, 1905, offers the following explanation:

"The Protocols, being secret, were obtained with great difficulty, in fragmentary form, and translated into Russian on December 9, 1901. It is almost impossible to get again at the secret depositories where they are hidden, and therefore they cannot be reinforced by definite information concerning the place, the day, or the month, where and when they were composed. This circumstance might arouse suspicion as to the genuineness of the Protocols."

In January, 1917, Nilus had prepared a second edition, revised and documented, for publication. But before it could be put on the market the revolution of March, 1917 had taken place, and Kerenski, who had succeeded to power, ordered the whole edition of Nilus' book to be destroyed. In 1924 Professor Nilus was arrested by the Cheka in Kiev, imprisoned and tortured; he was told by the Jewish president of the court that this treatment was meted out to him 'for having done them incalculable harm in publishing the Protocols.' Released for a few months, he was again led before the G. P. U. (Cheka), this time in Moscow, and confined. Set at liberty in February, 1926, he died in exile in the district of Vladimir on January 13, 1929.

A few copies of Nilus' second edition were saved and sent to other countries where they were published: in Germany by Gottfried zur Beck (1919); in England by the Britons (1920); in France by Mgr. Jouin in La Revue Internationale des Societies Secretes, and by Urbain Gohier in La Vieille France; in the United States by Small, Maynard and Company (Boston, 1920), and by the Beckwith Company (New York, 1921). Later, editions appeared in Italian, Russian, Arabic and even in Japanese.

The authors of the Protocols had evidently no idea of the hopes, the ethical aspirations, the religious traditions, the historical destiny of Judaism and the Jew. Every intelligent reader of the melange of ignorance and venom contained in the Protocols must recognize that the writer of these calumnies had never read a Jewish or even an authoritative non-Jewish book dealing with Jewish history. None of the plans, ideas and aspirations outlined in the Protocols, none of the political conspiracies are, in any detail, based on Jewish psychology or Jewish history.

Recently the notorious Protocols of the Wise Men of Zion have had their day in the courts of justice. In August, 1934, the libel suit of the Rev. A. Levy of

Port Elizabeth, South Africa, against Harry Victor Inch, Johannes von Strauss von Moltke and David Hòrmanns Olivier, Jr., three anti-Semitic Grey Shirt Leaders, was decided in favor of the plaintiff and damages were awarded against the Grey Shirt leaders with costs. The decision rendered by Sir Thomas Graham and Justice Gutsche, of the Supreme Court, contained the following statement concerning the Protocols:

"The Protocols are an impudent forgery, obviously for the purpose of anti-Jewish propaganda."

Like all anti-Semitic myths of old, the new anti-Jewish legends are bound to destroy themselves. The truth will prevail. Israel has no secret protocols, no hidden designs. Its dream is still of peace, of justice, and of human brotherhood. After all the centuries the world that came from Sinai and the message of the prophets of old are still enshrined in its heart. The Holy Scriptures are the only authentic Protocols of the Wise Men of Zion.

THE BERNE TRIAL-CONCERNING THE "PROTOCOLS OF THE ELDERS OF ZION"

Fourteenth Session, Tuesday, May 14, 1935, P. M. The Decision of the Swiss Court Has Been Reached. The "Protocols of the Elders of Zion" Are a Forgery, a Plagiarism and Ridiculous Nonsense.

Before a very large crowd, spectators and journalists, the President of the Court opened the session at 4:00 p. m. in order to pronounce sentence, after two weeks of court proceedings.

PROCEEDINGS

The Judge summarized the evidence in the case in a few short sentences and then declared that he will pronounce sentence as a jurist and man of schooling.

The suit of the private plaintiff was directed against the local administration of the League of the National Socialist Swiss Citizens and against unknown persons. It was the police who made a search for the responsible ones and who placed the five defendants on the witness stand. The accused, Fischer, from the beginning had assumed the responsibility for "Aufruf" and for the "Eidgenessen," while Silvio Schnell declared himself responsible for the distribution of the "Protocols" as the manager of the book department of the "National Front." The other defendants from the beginning had protested their innocence and declined all responsibility. For reasons of legal procedure the trial of all of the five defendants was inevitable in this case. A separate trial for some of the defendants is impossible according to Berne legal procedure.

The Judge now devoted the time to a discussion of the "Protocols." The "Protocols" can be divided into a foreword, the text of the "Protocols" and an appendix. The plaintiffs alleged that the "Protocols" are forged and a plagiarism. This prompted the Judge to demand the opinion of an expert with regard to the fraudulent character of the "Protocols." The Judge declared that he was satisfied to have had the opinion of experts, because the opinion of the experts has made clear the evidence in the case in such a striking manner. The controversy between the attorneys on both sides, which was to prove the genuineness or the fraudulent character of the "Protocols," was of no concern to the Judge.

The Judge was obliged to render an unbiased decision and therefore he was forced to order what was necessary for finding the objective truth.

What has the evidence shown? Theodore Fritsch, the publisher, in his attempt to prove the genuineness of the "Protocols" surprisingly referred to Chief Rabbi Ehrenpreis in the following manner: that Dr. Ehrenpreis in a speech he made at the Herzl Memorial celebration had admitted the genuineness of the "Protocols." Chief Rabbi Dr. Ehrenpreis, however, in his testimony before the Berne Judge, raised vigorous objections and protested against the allegations of Theodore Fritsch. With solemn mien Court President, Dr. Meyer, declared that the words of Dr. Ehrenpreis as a witness before the authorities of this court had made an extremely emphatic and convincing impression upon him. Fritsch was frustrated in his attempt, therefore, to prove the genuineness of the "Protocols" by wrongly calling the court's attention to statements made by Dr. Ehrenpreis, "A man of Dr. Ehrenpreis' calibre speaks nothing but what is true."

Now, with regard to further evidence? Those who advocate the genuine character of the "Protocols" continually speak of a manuscript that somewhere and at some time might have been found, stolen or otherwise produced by someone. Where is this manuscript? What are the names of the Agents who in some town between Basle and Frankfort, the name of which is not given have copied the "Protocols"?

"The advocates of the 'Protocols' are of the opinion, it seems, that the more insanely absurd a thing is, the more prone will the populace be to believe in it." The President of the Court called out to the Court: "Bring me something that is still more absurd and I shall believe in it."

And now it has been proven with the utmost clarity that the "Zionistic Protocols" had been copied from Maurice Joly's "Dialogues." Also, with utmost probability, proof is given that the "Protocols" were forged in order to gain influence at the Czar's Court and to create antagonism against the Jews and Freemasons.

The hearings of the witnesses and the experts' opinions have furnished these proofs. Since as early as 1921 it has been known that the "Protocols" are copied from Joly. The editors of the "Protocols" most certainly had knowledge of the article by Graves in the London Times. However, Joly was never mentioned in all the editions up to the 15th (the latter included) and surely he would not have been mentioned in all further editions if in this trial conclusive evidence of plagiarism would not have been given for all time. This already means great success. Today, (i. e. after the October, 1934, trial), a new edition—the sixteenth—has been published, which to be sure does not keep silent about Joly but stamps him as a Jew. It makes no difference whether Joly is Jew or Gentile because there is no doubt about what was intended to be conveyed in his "Dialogues." They were a pamphlet against the dictatorship of Napoleon III and nothing else. It is most likely that the anti-Semites will continue to investigate and will certainly go so far as to stamp Machiavelli as a Jew.

How about Achad Ha'am, who in the latest version is presented as the probable originator of the "Protocols"? And all witnesses who were questioned about this point agreed that Achad Ha'am under no circumstances is likely to be the author. No one who is in the least acquainted with this grand personality, or one who is well versed as far as his writings are concerned, can consider this suspicion as other than absurd. In addition, the attempt to wrongly formulate evidence, that the "Protocols" were written if not at the Zionist Congress then at the secret meeting of the B'nai B'rith, which is supposed to have taken place at the same time as the Zionist Congress, has failed entirely. The surviving participants in the First Zionist Congress, called as witnesses here, have with all distinctness testified that there were no secret meetings at the Zionist Congress. Participants in the First Zionist Congress were to be found in order that they might testify, but why were no participants found who had participated in the secret B'nai B'rith Congress? Indeed, it

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would have been tremendously stupid if the Zionists had called a meeting of conspirators at the same time and at the same place where the official Zionist Congress was being held. At that time Basle was a very small community, so that in any case it would have become known if in addition to the Zionist Congress the smallest meeting might have been held. The Judge did not, indeed, consider the Jews to be as stupid as that.

When no legally relevant proof could be furnished, the anti-Semites tried to present the so-called proof of "inner truth." It was alleged that the "Protocols" contain Jewish spirit and conform to the principles of the Talmudic doctrines. To this the Judge remarked that he had not known what the Talmud was until Chief Rabbi Dr. Ehrenpreis had spoken in an impressive manner about the Talmud and left a lasting imprint on the mind of the Judge. All his life the Judge will remember the grand figure and the eloquence of Chief Rabbi Dr. Ehrenpreis. The German translation of the Talmud comprises thirty-six folio volumes. Hundreds or even thousands of persons had worked on the Talmudic writings to compile the work. They had worked and commented on the Talmudic writings for centuries upon centuries. In contrast to this, the "Protocols" by Fritsch contain fifty-seven pages. Indeed, on these few pages (fifty-seven) the spirit of the Talmud is supposed to be contained. Shaking his head the Judge declared, "This is too much for me."

Regarding the expert opinions rendered by Fleischhauer, the President of the Court expressed himself in a few strong words: "Mr. Fleischhauer has brought a great number of Quotations in order to furnish proof for the presence of the Jewish spirit in the 'Protocols'. I indeed have great respect for the industry and working power of Mr. Fleischhauer, but, Mr. Fleischhauer, I am forced to pity you. Your method seems to consist entirely in consulting all sorts of books for and against the Jews and **utilizing only those portions which are unfavorable to the Jews.** I expressly state that one can indeed prove everything by quotations as well as by statistics. **I state that proof, as far as the genuineness of the 'Protocols' is concerned, has not been furnished."**

In the new edition, which has been published since the October, 1934, session, is again found a great number of deviations; also in the preface and in the appendix, although the appendix is signed by Theodore Fritsch and dated 1924. Fritsch, to be sure, died two years ago.

The President intimates by these remarks that he considers the new edition of the "Protocols" as a new forgery of the former forgery. Evidently in the preface and the appendix some especially strong denunciations of the Jews have been omitted so that one would not violate the articles of the law against offensive literature by its publication. Therefore, these changes also are to be listed as results of the Berne trial.

"IN SWITZERLAND WE KNOW NO DISCRIMINATION AGAINST ANY RELIGION OR ANY RACE. WE HAVE ABOUT 20,000 CITIZENS OF THE JEWISH CREED, THESE ARE ABOUT 0.6% OF THE ENTIRE POPULATION AND ARE JUST AS MUCH PROTECTED BY THE CONSTITUTION AND LAWS AS ALL OTHER CITIZENS. THEREFORE, IF PROPAGANDA IS SPREAD AGAINST THE JEWS THE PROTECTION OF THE LAW MUST BE GIVEN THEM."

Article 14, of the Berne law against offensive literature, forbids and penalizes writings whose form and content are apt to incite one to commit crime, or to teach one to commit crime, to endanger good morals or to violate gravely

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the feeling of decency, to exert a corrupting influence or otherwise to arouse serious objections.

The Judge declared that in conformance with the experts' opinion of Loosli and Baumgarten he had reached the conclusion that the "Zionistic Protocols" come under article 14 of the law against offensive literature. The conclusions from the so-called expert opinion of Fleischhauer were refuted by the Judge to their fullest extent.

The Judge continued to justify his sentence. A representative of the Defendant, Dr. Ursprung, here revealed himself as a prophet by saying that there would be a time when the expert opinion of Mr. Fleischhauer will be admitted to every Swiss home. Visibly aroused, the Judge shouted: "I feel shockingly repulsed at the thought of future dark ages, as have been prophesied by Dr. Ursprung. I am no prophet, but I wish to see a future in which one will be surprised to find that otherwise clever people had to break their heads for two weeks over the question as to whether the 'Zionistic Protocols' are genuine or forged. **I deem the 'Protocols' to be a forgery, a plagiarism and silly nonsense."**

The Judge considered the contested writings of Mr. Fischer also as likely to create hatred and enmity against our fellow-citizens. This, too, holds true as regards the several numbers of the "Eidgenessen." These writings, likewise, violate the above-mentioned article 14 of the law against offensive literature. Reference to the principle of the freedom of the press is not admitted here. According to the opinion of the Judge, **the freedom of the press ceases where baseness begins.** This sentence should be affixed to the corresponding article of the federal constitution concerning the freedom of the press. Then the Judge turned his attention to the evidence presented by the individual defendants.

"If one would be able to have a previous investigation in the criminal procedure of the police, then the procedure against the defendants, Haller, Meyer and Ebersole, would already have been eliminated. Since this is not allowed and is therefore impossible, the three defendants who were to be exonerated had to be indemnified. It is a different matter in so far as Mr. Silvio Schnell is concerned, for Mr. Schnell had assumed the responsibility for the distribution of the 'Protocols.' Schnell has had a rather good schooling (gymnasium), and at the time of the commitment had been a voter for four years. When it is he who distributes a pamphlet and recommends it especially, then the Court must assume that he knows its content. Aside from the question as to whether the text of the 'Protocols' is a forgery, the preface and the appendix are inciting and corrupting to such an extent that even young Mr. Schnell would have been forced to see this immediately. The case of Mr. Schnell cannot be compared to that of a bookseller who would also sell the 'Protocols.' The bookseller sells at the request of the customer. Schnell tried to popularize a pamphlet which slanders and besmirches a portion of our fellow-citizens in an offensive manner. By this he has assumed a certain guarantee for the truth of this pamphlet. Therefore, Schnell must be punished. Severe punishment, however, is not advisable, especially because of the long duration of the trial—almost two years.

"Theodore Fischer is forty years of age, which means he has attained an age at which time as a rule people usually become sensible. In his newspaper—'Der Eidgenesse'—he recommended the 'Protocols' particularly because of their genuineness. Also, Fischer has claim to somewhat milder punishment with regard to the lapse of time. The punishment of the two defendants—Schnell and Fischer—results in this: that they have to assume the larger portion of the cost of the trial. Likewise, they would have to bear the trial cost of the private plaintiffs.

"The other defendants—Haller, Meyer, and Ebersold, on principle have a claim to indemnity, since they have been caused inconvenience by the necessity of appearing on the witness stand. The expenses of the State which have been incurred with respect to these defendants have to be borne by the State. The Private Plaintiffs have to bear the cost of the defense of the three defendants who had been exonerated. Based on these deliberations, the following sentence is passed by the Judge:

(1) "The defendants, Haller, Meyer and Ebersold, are absolved from the offense relating to motion pictures and measures against offensive literature committed through distribution of the writings under consideration of the court. They receive an indemnity as follows: Haller, 400 francs; Ebersold, 200 francs; Meyer, 50 francs. All monies to be taken from the State Treasury. One-sixth of the Court costs is to be paid by the State.

(2) "The private plaintiffs are sentenced to pay the cost of the defense of the absolved defendants.

(3) "The defendant, Silvio Schnell, is found guilty of the violation of article 14 of the quoted law, because of the distribution of the pamphlet to which objection was filed; namely, the 'Protocols of the Elders of Zion,' 15th edition, by Theodore Fritsch, Hammerverlag, and is sentenced to pay 20 francs and 5/18ths of the Court costs. In addition, the defendant, Schnell, is sentenced to pay the legal expenses of the private plaintiffs.

(4) "The defendant, Fischer, is declared guilty of a violation af Article 14 of the quoted law—by (a) distribution of the proclamation 'To all Swiss citizens who are faithful to their native country and conscious of their blood,' (b) reference to the 'Protocols' in the paper the 'Eidgenessen,' (c) the publication of an article in the 'Eidgenessen,' entitled 'Girls of Switzerland, Beware of the Raping Jews,' and sentenced to pay 50 francs and 10/18ths of the Court costs and the legal costs of the Private Plaintiffs.

(5) "A confiscation of the 'Protocols' would be useless, for this would be valid only within the boundaries of the canton of Berne. If a certain edition would be confiscated, one would have to expect that immediately thereafter another edition with an increased number of volumes would be forthcoming."

Attorney Ruef in the name of the Defendant, Schnell, filed an appeal. This appeal was noted and filed by the Court.

In conclusion, the Judge requested the defendants, Schnell and his friends, to accept this sentence not as an expression of personal animosity of the Court President, but he has judged them as a jurist and man, and would be just as objective if the defendants would have called upon the Judge in a suit against one of their political adversaries.

End of the Court Proceedings and with this of the suit in the first Court.

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No. IV

◆

THE RITUAL MURDER ACCUSATION
(Revised)

◆

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THE RITUAL MURDER LIE

INTRODUCTION

In recent times, Nazi Propaganda has revived the most malicious accusation ever levelled against the Jews—namely, the charge that the Jews require human blood for ritual purposes.

It is the aim of this pamphlet to show that the accusation was first made against the early Christian church by the Roman pagans; that Christian apologists, during the first five centuries of the Christian Era, obtained assistance from Jews in repelling this grievous charge; that this anti-Christian calumny was finally laid to rest, and that by a strange process of human perversion, the blood libel appeared again, centuries later, in a more virulent form as a Christian charge against the Jews.

Starting with the Norwich case in the 12th century, it was repeated as late as the 19th century in various parts of Europe, and in the Nazi-controlled press since the advent of the Hitler regime. In every case, it has been found false by the courts and condemned by Christian religious and lay leaders.

THE LIBEL IS BORN

The ritual murder lie, in its inception, was a vicious libel against early Christianity. Hostile pagans, who claimed that they had observed at close range, the secret ceremonies of the Christian community, charged that a newborn babe, covered with flour, was delivered to the neophyte Christians as a mystical symbol of initiation. These neophytes were said to have inflicted deadly wounds on the innocent child, drunk its blood, and torn asunder its quivering limbs. A mutual consciousness of guilt on the part of the perpetrators guaranteed secrecy of the heinous act.

The ritual murder accusation against the Christians was maintained for a great many years. The Church Fathers from the second to the fifth century repeatedly and energetically defended Christianity against the charge of eating human flesh at their religious gatherings. Among the first Church Fathers was Justin Martyr, executed in 165 C. E., who included a discussion about the charge in the tenth chapter of his "Dialogue with the Jew, Tryphon."

This discussion is of particular importance since it contains evidence, emanating from a hostile source (Justin was not well disposed toward the

Jews), about the attitude of the Jews to this pagan accusation. Justin puts the following question to Tryphon:

"Do you blame us, my friends, also for the fact that we do not live in accordance with the law; that we are not circumcized as your forefathers, and that we do not, like you, keep the Sabbath?

"Do you blame us for our way of life, and our customs, and particularly do I ask you—do you also believe that we eat human beings—that after a sumptuous meal, we extinguish the lights and indulge in sexual orgies?"

Tryphon's answer is as follows:

"These charges about which the mob speaks do not deserve credence for they are in full contradiction of human nature."

These few words from the mouth of a representative Jew, (for Tryphon was a respected member of his group) show that contemporary Jews regarded the charge as unjustified and false.

It is clear from the Dialogue—not only were the Jews not involved in any manner in the making of the charge against the Christians, but they regarded it obviously as unbelievable, and emphasized in this connection the high moral standards of the Gospels.

The Church Father Athenagoras, who directed his "Apologies" to the Emperors Marcus Aurelius and Lucius Aurelius Commodus (177 C. E.), writes in Chapter III that "three main charges were made against us":

1. Atheism
2. Thyestean banquets (Banquets at which human flesh is eaten)
3. Incestuous unions.

Similarly, Theophilus of Antioch in his first book, "Autolycus," Chapters IV and XV, repudiates these false charges. The most noteworthy defense is to be found in the Church Father Tertullian's "Apologia," Chapter VII, and in his "Nationes," Chapters XV to XVI. The vigor with which he fights these accusations is sufficient evidence of their stubborn persistence among the populace.

"You must not," cries Tertullian, "believe the tales. Even if you have believed, I deny that you wish it; even if you should wish it, I deny that you

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can do the thing. Then how can others do it, if you cannot? Why cannot you, if others can? Oh, we have another nature, I suppose! Dog-minded men, perhaps, of Sciapods? A different arrangement of teeth, other muscles for incestuous lust? You, Sir, who believe this or any man, you can do it yourself as easily as believe it. You are a man yourself and that is just what the Christian is. You, Sir, who cannot do the thing ought not to believe it of another. For a Christian too is a man, and exactly what you are.

"Let your error blush before the Christians, for we do not include even animal's blood in our natural diet. We abstain on that account from things strangled or that die of themselves, that we may not in any way be polluted by blood, even if it is buried in the meat." (It is interesting to note that the early Christians abstained from the eating of blood). "Finally, when you are testing Christians, you offer them sausages full of blood; you are thoroughly well aware of course that among them it is forbidden; but you want to make them transgress. *Now I ask you, what sort of a thing is it, that when you are confident they will turn with horror from animal's blood, you should suppose them greedy for human blood—unless perhaps you yourselves have found it sweeter.* . . . I will not refute the charges brought against us, but I will turn them against those who bring them; so that, in this too, all men learn that they will not find in Christians what they are unaware of in themselves, and that at the same time they may blush to accuse—No, I will not say that the worst of men are accusing the best, but I will put it, as they would wish, and say their equals— (but) —you have prepared to call us enemies of the human race rather than of human error."

(Elsewhere, Tertullian writes that they, the Romans, "used as a pretext to defend their hatred *the absurdity that they take the Christians to be the cause of their disaster to the state, of every misfortune of the people.* If the Tiber reaches the walls, if the Nile does not rise to the fields, if the sky does not move or the earth does, if there is a famine, if there is a plague, the cry is at once: *Christianos Ad Leones*—'The Christians to the lions'!" Augustine, in the *City of God,* puts it axiomatically *Pluvia Defit. Causa Christiani Sunt,* "Is there a shortage of rain, surely Christians are the cause.")

Minucius Felix in his "Dialogue Octavius," which is recognized as the oldest document in Christian Latin literature, refers twice to the charge of ritual murder in Chapters IX-X and XXX-XXXI. There is also a reference in Origenes' "Against Celsus," Chapter VI, XXVII and Eusebius' "Church History," Chapter V, 1.

Strack, in his comprehensive volume, "The Jew and Human Sacrifice," emphasizes the fact that "within the church there has never been practiced a blood ritual, although it did exist among the Gnostics." This statement points to the real source of the libel. Gnostics, as well as Christian Gnostic sects, as Strack points out in his book, are supposed to have indulged in Thyestian Banquets. These abominable rites are deeply rooted in Paganism.

The charge of ritual murder was made first, whether rightly or wrongly, against Pagan adherents of the cult of Dyonisius. It appears probable that charges against Christianity were caused through the confusion of heretical Christian sects with Christianity proper. Persons who were close to Christianity could hardly have been so confused, but outsiders might easily have been so. This may explain why, according to Justin's text mentioned previously, the Jews did not share that suspicion, against the Christians.

According to the comprehensive book by Frank, "The Ritual Murder Before the Court of Truth and Justice," Regensburg, 1901, the following factors are supposed to have been responsible for the origin of the libel:

(1) Christians, out of fear of their enemies, held their divine worship in the dark of the night and in secret places, The "kiss of peace" at worship, the fact that after the sermon all who did not receive communion had to leave the place of worship, and that only after this had been done, the real celebration of mysteries began, contributed to the fact that the suspicion of child murder did not disappear.

(2) Pagan judges subjected slaves of Christians, women and children, to torture, in order to obtain confessions which they used as evidence of the accusations.

(3) It must not be forgotten that even at the time of the Apostles there existed various sects which at their meetings engaged in the wildest orgies, and partook of blood as a religious act. Since the members of the sects were regarded as Christians, the abominations which they practiced were attributed to Christians.

The Church Fathers and Bishop Epiphanius, (fourth century) who is the author of the "History of Sects," compared the members of some sects to dogs and swine; and the Church Father Bishop Irenaeus of Lyon (died 202) complains that pagans were filled with abomination towards the Church on account of the behavior of these sects.

This short summary of the causes of the libel shows that in the ritual murder charge made against early Christianity there were fused the knowledge of the criminal secret cults of some sects with the unbounded hatred of the Pagans against Christianity. The classical Jewish writings, the Mishna and the Talmud, have left no trace whatsoever of the charge.

THE RESURRECTED BLOOD LIBEL IN THE MIDDLE AGES

The blood accusation acquired a sad notoriety in the history of morals. A thousand years after the pagan charge against the Christians had been laid to rest, it was dug out of the tomb of forgotten crimes and hurled by the Church against the Jews, with devastating results

The resurrection of the blood libel in the twelfth century was due solely to the malicious use made of this archaeological discovery. No one in the Middle Ages would have thought of making so preposterous an accusation against the Jews, had its prototype not already been available in the history of Christianity. It is significant that neither Bishop Agobard of Lyon, who wrote two violent polemics against the Jew (840 C. E.), nor Rudolf of Mainz (1145), who incited the populace against the Jews, describing them as enemies of Christianity, made any reference to the blood accusation. This gives ample proof that it was not a common belief.

It should also be emphasized that the blood libel against the Jews was unknown in non-Christian countries. In the Persian empire, under the rule of the Arabs and the Osmans, even within the reach of power of the cruel tribes of the Berbers, the Jews never had the need to defend themselves against the suspicion of "Ritual Murder." Above all, the overwhelming testimony of the Mohammedan world must be cited. It is noteworthy that in the Middle Ages, from the frontiers of China to Gibralter, there was not a single Moslem who would have raised the accusation against the Jews that they require the blood of non-Jews for ritual purposes. This fact is the more surprising since there were larger Jewish communities by far in the Moslem world than in Europe,—and since there was no dearth of rabid Jew-haters among Arab writers who surely would have raised the blood libel charge, had they ever thought of it.

The fact that the medieval blood libel was patterned after a calumny a thousand years old, which had long ago disappeared *from the consciousness of the people,* proves that its origin is not to be searched for in the phantasy of the populace. The blood libel in its origin is not a superstition but a lie intentionally disseminated; unfortunately, it has always found believers. It belongs not in the field of folklore, but in the history of criminal jurisprudence. There are many cases in which, in subsequent periods of history, this meanest of all weapons was used against the Jewish people.

IMPORTANT CASES OF THE BLOOD LIBEL

In all these cases the Jews, or a Jewish sect, were accused of using the blood of Christians for ritual purposes, especially in the preparation of Mazzoth (unleavened bread) for the Passover Seder. A similar charge was made against the early Church in connection with the rite of the Lord's Supper.

1. WILLIAM OF NORWICH

The first historical instance dates from 1144 when William of Norwich was found dead in a wood outside the town on the second day of Passover, and it was alleged that he had been killed by the Jews. He was buried in the Cathedral and miracles were said to have been wrought at his tomb. How little value was placed on the popular belief was shown by the fact that the Sheriff of Norwich permitted the Jews to take refuge in the Castle, and refused to allow judicial proceedings to be taken against them. This did not, however, stop the remains of William of Norwich from being venerated as those of a Martyr.

2. HUGH OF LINCOLN

The case of Little St. Hugh of Lincoln has been presented by Joseph Jacobs, in the volume *"Jewish Ideals and Other Essays,"* (pp. 192-224). After a careful examination of the account of Matthew Paris and the annals of the abbey of Burton-on Trent, the Assize Rolls of the Justices Errant in Lincoln, 39 Henry III, and the Tower Assize Rolls for 40 Henry III, the Medieval ballads, archeological and other data bearing on the subject, he comes to the following conclusion regarding the happenings at Lincoln during the month of August, 1255. The grounds for his deductions are furnished in his notes. We reproduce his entire story, as given by him on pages 219-224.

"On the eve of the first day of that month, a Saturday afternoon, a little boy, Hugh, son of a widow named Beatrice, aged eight years, while running after a ball at play, fell by accident into a gong or cesspool attached to the house of a Jew named Jopin, or Jocefin, two doors off the Jew's house at Lincoln. His body remained in this gong for some twenty-six days subject to the disintegrating forces of its nauseous contents. Meanwhile there had assembled at Lincoln a number of the most important Jews of England in order to attend the wedding of Belleassez, daughter of the Rav, or Chief Rabbi of the town, known to his Christian fellow-citizens as Magister Benedict fil, Moses de Londres, and to his Jewish flock as Rav Berachyah ben Moses, known also in Jewish literature as Berachyah de Nicole. . . He was the greatest Jewish scholar of his time in England, and to do honor to him most of the Chief Jews of England attended the wedding. In the midst of their festivities their joy was turned to horror and dismay by the discovery on Thursday, the 26th of August, probably the day after the wedding, of the disfigured body of little Hugh, distended by the gases of corruption, which had risen to the surface of the gong. We can imagine the horror of the party when Jocefin, the father-in-law of the bride, broke in upon the company assembled two doors off with the news of the ghastly discovery. The corruption of the body burst the walls of the stomach as soon as an attempt was made to remove it, and the entrails were dissevered from the body. Instead of announcing the discovery to the proper officials, the Jews, on the advice of Peitevin, the Dayan (judge) and Hagin committed the fatal error of attempting to conceal the body, or, at any rate, of removing it from the neighborhood of the Jewry. They cast it into Grantham's well, where it was discovered after three days, on Sunday, 29th of August, by a woman passing by. Among the crowd attracted by the discovery was one John of Lexington (a priest), who was familiar, from tradition and his reading, with the myth about the ritual murder of boys by Jews. As one of the canons of the Minister he saw the desirability of claiming the body as a further attraction for the cathedral, and his plan was assisted by the seeming miracle by which a woman in the crowd removed some obstruction to her eyesight by wiping them with some of the moisture exuding from Hugh's body. The parish priest attempted to compete with him for the possession of the precious charge, but the superior authority of Lexington overcame his protests. In a grand procession, grander than Lincoln ever yet had seen, the remains of little Hugh were transferred to a stone coffin in the South Aisle Choir, in which they remained undisturbed for over 500 years.

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"Meanwhile Lexington had, by combined threats and promises, induced Jopin to make such a confession of the complicity of the Jews as could be twisted into evidence for making the boy a martyr of the faith. (Without a confession implicating all the Jews, little Hugh could not be raised to the position of a martyr. As a matter of fact, his name was never formally received into the Roman martyrology.) Here he was content to rest, having obtained for his cathedral an equal attraction to those of Norwich and Gloucester and the abbey of Edmondsbury. But Beatrice, the mother of the poor little lad, was not content with this, and hearing that the King was approaching Lincoln on his way from Scotland, went out to meet him, and laid the case before him.

"Henry III hated the Jews, while making use of them as sponges to replete his treasury. He had but six months before lost his power over them by selling them to his brother, Richard. Here he saw his chance of both gratifying his hatred and replenishing his treasury. He hurried to Lincoln, seized all the Jews he could find, silenced the only witness who could declare the truth by hanging Jopin, after having caused him to be dragged round the city tied to the tail of a wild horse, he brought the rest of the Jews up to London, hanged those who refused to trust themselves to the tender mercies of a Christian jury, holding its sitting in Lincoln, now aflame with infuriated passions, and only released the remainder after they had been imprisoned six months, when the term of his agreement with Earl Richard was over and he had them again at his mercy. The Franciscans, who constituted the noblest element in English life at the time, were on the side of the Jews—significant testimony to their innocence—but pleaded for them in vain. The protracted nature of the inquiry, the severest punishment of the victim, the wide publicity given to the accusation, caused the martyrdom of Hugh and the cruelty of the Jews to become a fixed element of belief in the popular mind of England, which has retained the memory of the boy martyr down to the present day. It was a tale, above all others, likely to touch the tender human soul of Chaucer, to which he refers in his *'Prioresse's Tale'*.

"While the accusation *rested on no particle of evidence,* John Lexington succeeded in turning little Hugh's tomb into a shrine, and King Henry III obtained the ducats of the Jews at the expense of their suffering and degradation.

"We note that Chaucer's victim lived 'in Asie in the gret citee' instead of in 'merry Lincoln'. (For the divergences of the poem from the historic occurrence, we refer to Robert Kilburn Root's 'The Poetry of Chaucer', pp. 190-98). In this connection, we quote Professor Grant's introductory comment. 'To understand the spirit which gave rise to stories such as that told by the Prioress, we must think ourselves back in a time when the antipathy which some Christians now feel against the Jewish race on purely social grounds had all the force of a religious passion His blood be on us and on our children, shouted the multitude of Jerusalem; and the multitude of medieval Europe felt it a sacred duty that the blood guiltiness should be brought home to the self-cursed race. The pages of European history are stained with many stories of senseless persecution, which, though due doubtless in part to the fact that the Jews were rich while the Christians among whom they lived were poor, were possible only because of this mistaken religious zeal.'" (Ibid, p. 191.)

3. DAMASCUS (1840)

A charge of ritual murder was brought against the Jews of Damascus in 1840. The alleged victim was a Franciscan friar, Father Tomasso. The Jews were accused by the local catholics of the murder, and the charge was supported by the French consul.

A summary of the case is contained in an extract from a letter addressed to Sir Moses Montefiore by Rev. Joseph Marshall, Chaplain of H. M. S. "Castor":

"The result of my enquiries I will briefly submit to you. That two men, the Padre Tomasso and his servant, are missing, is beyond dispute. There is not the least reason to believe that the servant is murdered or dead; there is but little evidence that the Padre has been murdered, and not the slightest that he was murdered by Jews; on the contrary, evidence a priori is entirely in their favour, and that extorted by torture, if fairly considered, is equally so. However, as some others who have visited Damascus have expressed a contrary opinion, I think it necessary to state, in a few words, some of the grounds upon which I establish mine.

"I need not allude to their ceremonial and moral law; both are equally abhorrent of the act imputed to them; but perhaps they were fanatics influenced by an inward light stronger than their law. Fanaticism is not usually found among such men as Solomon Murad and Meyer Farki, with their compeers, the leading men of a highly respectable and wealthy community, as was evident from the appearance of their families even in distress...

"What testimony is there then to overcome these probabilities? Confession wrung from mortal agony and unsupported by circumstantial evidence! Their enemies do, to be sure, appeal to certain circumstances, such as the identity of the extorted confession itself: true, I believe it to be so perfectly identical as to lose all character of independenc. But there were other circumstances. There were animal remains found twenty-five days after the Friar had disappeared, in a running sewer in closer proximity to a butcher's stall than to David Arari's house. There was said also to be the mark of fire on the white marble pavement of the same gentleman's court. I saw it not, though the stone was pointed out. This mark, which did not exist, was supposed to be caused by the burning of the Padre's clothes, but there were certain stains on a wall which might be blood; I thought they might be anything else rather. Again, with the aforesaid animal remains there was found a piece of cloth such as might identify it with part of the Friar's cap. Is this circumstance consistent with the burning of his apparel, or did they spare that part only, which would most easily lead to detection?...

"The dullness of such reasoning defeats its malice. And this is (the type of) evidence for the charge procured by the bastinadoing of one hundred and twenty persons, in several instances, to death. I think its meagerness proves the negative, viz., that the poor victims had nothing really to confess... But might not the accused have brought forward positive evidence in their favour? One person did come forward to prove that he had seen the Friar in another part of the town subsequently to the date of the supposed murder. He was bastinadoed to death—a consummation not likely to encourage other witnesses to come forward; and indeed the Jews assert that moslems of the first rank in Damascus, if they dared speak, could have established an alibi for them in many cases...

"But it is indeed too unreasonable and unjust to lay on the Pasha of Damascus the whole blame of these proceedings, unequalled in atrocity since the days of the fourth Antiochus. The guilt must be equally shared by those who delivered up an innocent people into his hands; indeed their share is greater. He may plead that he was obliged to do these things by the nature of his office. The persecutors of the Jews cannot even shelter themselves under such a plea as that. Indeed, if they be blameless, then is the Spanish Inquisition blameless also; the Auto-da-Fe being, in the last result, certainly the result of the civil power.

"Although I trust you will persevere in your meritorious exertions for the sake of humanity and truth, yet, as you ask my opinion as to the practicability of prudence of proceeding at once to Damascus, I must say that I do not think it advisable.."

4. TISZA-ESZLAR

The Tisza-Eszlar case refers to the disappearance of a fourteen-year-old girl, Esther Solymossi, on Friday, April 1, 1882, at the Hungarian town Tisza-Eszlar. Anti-Semitic agitation turned the suspicion against the Jews, several of whom were arrested by the local judge, Bary, who was only twenty years old, on the charge of having killed the missing girl for ritual purposes in connection with the approaching Passover (April 4). The babbling of a five-year-old son of the synagogue sexton, Joseph Scharf, elicited by means of presents and bits of sugar, and the testimony of his fourteen-year-old brother, obtained through threats and intimidation, formed the ground of the accusation. When, on June 18, there was drawn from the nearby river a body, which the district physician declared to be that of a fourteen-year-old girl and which many recognized as Esther, her mother denied that it was Esther's corpse, although she subsequently identified the clothes in which the body was found as those of her daughter. The body contained no such marks as the prosecution alleged to have been involved in the ritual murder. The shameful affair dragged on until August 3, 1883, and resulted in the unanimous acquittal of the accused. The verdict of the court was that "there was not the least ground for the assumption that E. S. had been murdered."

5. POLNA

The Polna libel of ritual murder grew out of the murder of Agnes Hruza in the spring of 1899. Missing from her home since the night of March 29, her body was found on April 1st in a forest near Polna, Bohemia. Her throat was cut and her garments torn. "Nearby was a pool of blood, some blood-stained stones, parts of her garments, and a rope with which she had been either strangled to death or dragged, after the murder, to the place where the body was found." The suspicion was directed upon Leopold Hilsner, a Jew, twenty-three years old, a cobbler's apprentice of limited intelligence,

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who had been a vagrant all his life. Though the testimony against him was at best purely circumstantial, and though it was proved that Hilsner was too weak to have committed the murder himself, he was sentenced to death for *participation* in the murder, while his supposed accomplices were undiscovered, nor was any attempt made to bring them to justice. The state's attorney and the attorney for the Hruza family tried to turn the case into one of ritual murder. An appeal was made to the supreme court on technical grounds and a new trial was ordered. A few days before the trial, Hilsner was frightened by fellow-prisoners, who told him that the carpenters working in the court yard were building a gallows for him and induced him to name his accomplices in order to gain a commutation of sentence. Falling into the trap, Hilsner named two accomplices, but on appearing before the judge, he retracted his charge. A little later he reiterated the charge, and then withdrew it again. The accused were able to produce perfect alibis and to clear themselves from guilt. In the meantime, the anti-Semitic agitation grew so violent that the various attempts to prove Hilsner innocent were futile. Particularly active in his defense was Professor Thomas Masaryk of the University of Prague (and subsequently the first President of Czechoslovakia). Despite the contradictory testimony of the witnesses at the second trial (October 25-November 14, 1900), Hilsner was pronounced guilty of having murdered not only Agnes Hruza but also Maria Klima, who was found dead in the same forest on October 27, 1898. At the same time he was condemned for libeling the two men. The court, evidently dissatisfied with the trustworthiness of the witnesses, did not allow the execution of Hilsner and changed his punishment to life imprisonment. In 1916, Hilsner was freed through a grant of amnesty.

Dr. Arthur Nussbaum (*Der Polnaer Ritualmordprocess. Eine kriminalpsychologische Untersuchung auf aktenmaessiger Grundlage.* Berlin, 1906, pp. 259 ff.) has convincingly shown: (1) That Agnes Hruza's neck-wound was not a Jewish butcher's cut, but more probably inflicted after death in order to remove the rope tied around the neck; (2) that the amount of blood to be expected under the circumstances was present; (3) that the reasons given for Hilsner's guilt are entirely null, that the statements of the witnesses for the prosecution were not merely indefinite but in the course of time also contradicted each other, i. e., are in themselves unworthy of belief; (4) that throughout, no probable motive was adduced by which Hilsner could have been impelled to murder A. Hruza (either as the result of blood-thirstiness, or as a deed of perverse sexuality, or for the purpose of robbery).

6. KIEV

The Kiev case took place as recently as 1911-13. Taking on "the dimension of a real international scandal," it evoked the condemnation of the enlightened opinion of the leading nations. It marked the culmination of militant Russian anti-Semitism, and displayed to an astounded world the hideousness of its designs.

The protest of the Czech scholars, headed by that champion of justice, Professor Thomas Masaryk, declared: "Until the present time the prejudice about ritual murders existed only among the ignorant masses.... In Kiev, however, it is for the first time supported by the governmental authorities... The Beilis trial may be a signal for new pogroms and new shedding of blood.... We protest against the attempts to support this horrible prejudice by the authority of the Government...against the endeavor to violate the law and sacrifice an innocent man to political antagonism and racial and religious hatred." (Cited by Alexander B. Tager, "The Decay of Czarism," p. 158.)

The Russian Minister of the Interior, Nicholai Malakoff, himself recognized that: "The opinion has grown up and is beginning to spread everywhere that there were no traces, no hints of such a crime, and that this whole case was arranged and staged by the Russian Government with special secret purposes. This opinion is beginning to find expression also abroad." (Ibid, p. 219.)

That this opinion was only too well founded has been fully demonstrated. At the trial, the Chief Procurator, Vipper, let drop these damaging words: "Some people feel like saying to us: 'You wish to accuse Jewry, and this is your weapon in the political struggle. You are putting in the dock not Beilis, but the whole of Jewry...You wish to achieve through Beilis' conviction the restriction of Jewish rights; you are pursuing certain political aims.'" (Ibid, p. 179). The correctness of this statement was established by one of the leaders of the Right groups in the Imperial Duma, and one of the chief actors in the Beilis drama, Zamyslovsky. Speaking before the Governor-General of Kiev and the procurators in the trial, he declared: "The murder of the boy

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Andrei Yustshinsky in Kiev does not play a minor role in the fate of the Jewish question... It has already rendered the service of burying for the time being the draft of the law for the abolition of the Pale of Jewish settlement." (Ibid, p 113) By alleging that the Jews were a bloodthirsty, cruel and criminal people, the reactionary forces hoped to silence all efforts on the part of the democratic elements to extend to the Jews equality of rights with the rest of the population.

It was only necessary to find a case that would lend itself to the charge of ritual murder. This was soon found by the leaders of the Black Hundred in Kiev. On the morning of March 12, 1911, Andrei Yustshinsky disappeared. On the 20th, his body was discovered in a cave on a deserted estate. An examination showed about fifty wounds in various parts of the body, inflicted by a sharp weapon. The report of Flavian, Metropolitan of Kiev and Galich, to the Supreme Synod, stated: "The official autopsy in the anatomical theater showed that the murderer cruelly tortured the defenseless victim. After this, on the demand of the State Attorneys, a second autopsy was made on the corpse of Yustshinsky and was followed by the arrest of the mother and stepfather of the murdered boy. Both the first and the second autopsies refuted the theory of a sexual or ritual motive in the crime."

Despite this evidence, the case was determined to be tried as a blood ritual. Even expert scientific testimony was procured by the plotters, who included the very Minister of Justice and other heads of state. The Czar himself knew and approved of the important moves in the case. The Jewish brickmaker, Mendel Beilis, was selected for the role of defendant. On the flimsiest of evidence, he was arrested and kept in jail for two and one-half years, while the plotters were endeavoring to build up an iron clad case against him. All the true evidence, which was obtained by government agents, was suppressed, and every effort was made to convict an innocent man. The Chief of the Kiev Provincial Gendarme Administration, A Shredel, wrote to the Vice-Director of the Department of Police, N. P. Kharlamoff, on February 14, 1912, in re murder of Yustshinsky:

"At present time, further inquests into the murder of Andrei Yustshinsky are being made exclusively by my assistant, Lieutenant-Colonel Paul Ivanoff, with the participation of the Captain of the Kiev City Police, Kirichenko. These inquests are mainly centered around the wife of a post office clerk, Vera Vladimirova Cheberiak, known to Your Excellency, and around professional criminals closely associated with her, the majority of whom were deprived of rights or condemned to *katorga*. . . .

"An entire series of burglaries has been discovered recently, which has been committed in Kiev by the members of this band; they also robbed two stores selling firearms.

"It is interesting to observe that, since the murder of the boy Yustshinsky, the burglaries have been entirely discontinued, as well as the visits of the above-named burglars to the house of Cheberiak obviously because of some preliminary arrests. It is a probable assumption that the boy Yustshinsky was an involuntary witness of one of the criminal acts of this band, and that 'on account of fear, it was necessary to do away with him'. Therefore, each burglarly committed by the members of the gang is being investigated in detail and, as the facts of the case are clarified, the investigations of Captain of Police Kirichenko are sent to the court authorities.

"Considering the insufficiency of the evidence against him and the universal interest in the case which has acquired almost a European prominence, the accusation of Mendel Beilis in the murder of Andrei Yustshinsky may cause a great deal of unpleasantness to the offiicials of the Department of Justice, and may lead to just rebuke for the hastiness of their conclusions, nay, the one-sidedness exhibited during the investigation." (Ibid, pp. 254-56.)

These facts notwithstanding, the case against Beilis was pressed on, while the actual murderers were shielded. Despite all the efforts of the Government and its experts, after a trial lasting thirty-three days, a jury of twelve peasants acquitted Beilis of the charge framed against him. In true medieval style, the reactionaries attempted to turn the murdered boy's grave into a shrine for the credulous. (In addition to the account in Tager's book, see the article "Beilis Affair," in the American Jewish Year Book, 1914-15, pp. 19-64, and the Appendix, containing protests against the blood libel in Russia, signed by leading churchmen, authors, scientists and statesmen of Great Britain, Germany, France, Russia and America, pp. 65-89.)

WHY THE BLOOD LIBEL WAS READILY BELIEVED

There were a number of reasons why the blood libel was so widely accepted by the populace in the Middle Ages:

(a) Although the Popes had consistently refused to give countenance to the libel and had repeatedly denounced it as false, the Christian Church was instrumental in creating an atmosphere of hostility and suspicion against the Jews. Thus it helped to prepare the soil in which the charge easily developed. For two thousand years, in innumerable sermons and ritual celebrations, the Jew had been presented as a participant, if not the main culprit in the crucifixion of Jesus. One can easily imagine the effect of this endless emphasis and repetition on the masses of Christians. For two thousand years there had been built up a wall of prejudice and misunderstanding. Half of this time the Jews in Europe were compelled to live in Ghettos. They were forced to engage in the menial trades or follow occupations despised by the rest of the populace. When the blood libel was exhumed, it soon found ready believers.

(b) Another factor which predisposed the Christian masses to give credence to the blood libel was the mystic religious belief of Christianity in the peculiar quality of the blood as the means of atonement. When the controversies about the character of the transubstantiation had disappeared it came to be regarded as an unchallenged Christian dogma that mankind could be cleansed of its sin only through communion with the Saviour, who acted as an intermediary with God. In a solemn act, the communicant partook of the sacred wafer and wine. Both substances were by a miracle transformed into the very blood and body of the Christian's Saviour. The most dramatic moment in the history of Christianity, namely, the sacrifice of the Savior for mankind was renewed in every communion service with its resultant forgiveness to members of the Church. This means of atonement was not available to unbelievers–the Jews. Yet, so some Christians argued, the Jews must have been eager for atonement. Unable to obtain it through the Christian communion service, they were driven to try a near substitute; instead of the mystic blood of the Savior, they would offer up the blood of a believer in the Savior–a member of the Christian group.

To our way of thinking, such a line of thought sounds fantastic. It would, however, seem quite consistent to many a Christian worshipper in the Middle Ages.

(c) The economic factor must not be forgotten. The Jews in the Middle Ages were regarded as a legitimate source of income by the Emperors, Barons, Bishops and Churches alike. By means of fines for alleged crimes of

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individuals, the Jewish communities could be easily mulcted. Blood libels were frequently invented in order to extract compensation from the Jews. Sometimes the acquisition by the Church of supposed martyrs of Jewish malevolence proved to be lucrative. Such martyrs were endowed with miracle-working qualities, and the Churches became places of pilgrimage.

JEWISH USE OF BLOOD

In the Bible the institution of animal sacrifice was countenanced as a necessary concession to prevailing conditions. By stages it was cleansed of superstitious beliefs and spiritualized. Finally, it was completely discarded. Good deeds and prayer have gradually supplanted sacrifices ever since the Hebrew prophets denounced sacrifice as a heathen custom and stressed social justice as the basis of religion.

(a) While the institution of animal sacrifice was still in being, the Hebrew priests, by means of dramatic object lessons attempted to demonstrate to the worshippers the futility of their beliefs and to wean them away from the worship of idolatry to that of ethical monotheism. Contemporary pagan priests considered the blood of the sacrificial animal as peculiar sacred matter, invested with all kinds of magic properties; the Hebrew Bible repudiated such beliefs and prescribed that the blood be covered over with dust or be poured out at the foot of the Altar. At heathen shrines the future of the worshipper was foretold from the condition of the sacrificial entrails, the heart and the lungs; the Hebrew priests insisted that these parts be completely burned. Whereas the heathen altars dotted the landscape under every leafy green and every rising hill, the Hebrew Bible restricted animal sacrifice to the sanctuary where it could be controlled and ethically transformed by the priest.

(b) Atonement for sins did not, according to the Hebrew Bible, depend on the bringing of animal sacrifices, but fundamentally on making good the wrongs committed. Thus, in Leviticus, Chapter V, 21-26, it is stated that "If anyone sin and commit a trespass against the Lord, and deal falsely with his neighbor in a matter of deposit or of pledge, or have oppressed his neighbor or found that which was lost . . . and deal falsely therein, and swear to a lie: In any of all these that man doeth, sinning therein; then it shall be . . . that he shall restore that which he took by robbery, or a thing which he hath gotten by oppression . . . or anything about which he hath sworn falsely. . ."

Only after full restitution had been made could a sacrifice be brought. When, after the destruction of the Second Temple, all atoning sacrifices ceased and repentance, confession and prayer, in connection with the Day of Atonement, took their places, a rabbinical authority formulated the same principle, "The Day of Atonement atones for sins between man and God, but does not atone for sins between man and his neighbor, until the sinner has made restitution to his neighbor and conciliated him."

(c) Human Sacrifice:—Worshippers of monotheism were particularly exhorted not to countenance the most heinous practice of pagan sacrificial cults, the bringing of human sacrifice.

Leviticus XVIII: 21 reads: "And thou shalt not give any of thy seed to set them apart to Molech, neither shalt thou profane the name of thy God." Chapter XX: 2-5 adds: "Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth his seed unto Molech, he shall be put to death; the people of the land shall stone him with stones. I also will set My face against that man and will cut him off from among his people, . . . And if the people of the land do at all hide their eyes from that man, when he giveth his seed unto Molech, and put him not to death, then I will set My face against that man, and against his family, and will cut him off, and all that go astray after him, to go astray after Molech, from among their people." (See also Deuteronomy XII: 31: XVIII: 10.) Such rites of the primitive past were ruled out from the worship of pure ethical monotheism. A protest against human sacrifice is presented in the story of the Sacrifice of Isaac, in Genesis XXII. The father of the Jewish people, Abraham, is told: "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thine only son from Me." What God demands is obedience rather than the blood of human beings. (See also Micah VI: 7-8.)

(d) Prohibition of the Eating of Blood:—

Of the sacrificial meat, the blood was forbidden. "Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it out upon the earth as water." (Deut. XII: 23-24; also XV: 23.) The law in Leviticus reads: "And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be

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cut off from his people." (VII: 26-27; also III: 17; and at greater length in XVII: 10-14; Genesis IX: 4-6. See also 1 Samuel XIV: 32-34; Ezekiel XXXIII: 25; and Acts XV: 29.)

The biblical laws form the basis of all later Jewish legislation. The preparation of meat calls for the removal of its blood by means of soaking and salting. Certain veins may not be eaten at all on account of the blood which they contain. Not only the blood of animals and birds is forbidden but even a drop of blood found in an egg must be removed before the rest may be consumed. If the drop of blood is found in the yolk, the whole egg is forbidden. (See Shulhan Aruch, Yoreh Deah, LXV.)

No express prohibition of the consumption of human blood appears in the Bible. The reason for this omission is correctly explained by Strack: "It is altogether beyond the imagination of Israelites as such to conceive that anyone could have the idea of partaking of human blood." (Op. cit., p. 127.) Rabbinic law does take cognizance of the matter. Maimonides, in the section of his ritual code, devoted to forbidden foods (*Hilchot Maachalot Asurot* VI: 1-2) states: "(1) Whoever eats blood to the amount of an olive, if intentionally, incurs the guilt of extirpation; if unintentionally, he brings the usual sin-offering. And it is made clear in the Torah that one incurs guilt only for partaking the blood of cattle, wild animals and birds, irrespective of whether they are clean or not. . . . But one does not incur guilt for partaking of the blood of fishes, locusts, creeping and swarming creatures or blood of man (i.e. the swallowing unwittingly of a few drops of human blood). Hence one may eat the blood of clean fishes and locusts; and even if he collected it in a vessel he may drink it. However, the blood of unclean locusts and fishes, like the milk of an unclean animal, is forbidden because it forms part of their bodies. The blood of creeping things is forbidden by rabbinic law, when it is separated from the body. And if one partakes of it, he is subjected to scourging. But the blood of the gums one may swallow. Thus if one bites into bread and then notices blood upon it, he scrapes off the blood and then eats, for the blood was separated from the body." (The same ruling appears in Shulhan Aruch, Yoreh Deah LXVI: 10.)

Strack cites these laws and correctly deduces: "*All partaking of human blood* (because the swallowing of a few drops of one's own blood, when the gums are bleeding cannot be taken into account) *is accordingly forbidden the Jews unconditionally by their religious law.*" (Ibid, p. 129.)

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Furthermore, the Jewish law prohibits the utilization of a dead person for any purpose whatsoever. (Abodah Zarah 29b). This law interfered with the use of corpses or of parts of them for superstitious purposes (Shulhan Aruch, Yoreh Deah CCCXL). It even served as a contributing deterrent in performing autopsies and of dissecting of corpses. (See Strack, Op. cit., pp. 129-31.)

There remain a few more accusations to be disposed of: first, the charge that the manufacture of the Mazzoth (unleavened bread for the Jewish passover) is surrounded by an air of mystery; second, the alleged symbolical use of red wine at the "Seder" ceremony.

Actually there never was any peculiar sanctity attached to the preparation and the baking of the Mazzoth. It is well known that in certain parts of Europe, such as Czechoslovakia, the manufacture of the Mazzoth from beginning to end was done exclusively by non-Jewish workers, one of the reasons being to counteract any suspicion about the ingredients used in the process of baking. There is no more mystery connected with the use of the Mazzoth than with the other symbolic foods used at the "Seder", such as "moror" (bitter herbs), "Karpeth" (parsley), "Charoseth" (a mixture of apples, nuts, spices and wine). With regard to the red wine allegedly prescribed for the Seder, it can be said with certainty that there are no religious prescriptions nor customs, which require the use of red Seder wine or differentiate generally between Seder wine and normally permissible wine. Though the use of red wine was and is permitted, it does not enjoy any preference whatsoever.

That a people which has so scrupulously avoided the use of blood should have been subjected to accusations of using blood for the purpose of preparing Mazzah, the unleavened bread for the Passover is one of the ironies of history. It is understandable only as the product of prejudice, malice and ignorance.

In view of the patent absurdity of accusing a whole people of the crime of human sacrifice, anti-Semites have frequently limited the accusation to certain Jewish sects such as the Chassidim, which was founded by the Baal Shem. Such an attempt was made by an infamous renegade, Paulus Meyer, in a letter which he addressed to the Priest, Joseph Deckert, and which was published in Vienna "Vaterland" on May 11, 1893. In it he claimed to have been a witness to a ritual murder performed by the Chassidim. When brought to court, he repudiated the very letter and denied that he ever witnessed such rites. He was sentenced to four months in the penitentiary. (See Joseph S.

Bloch, *My Reminiscences,* Vienna, 1923, Vol. II. Lawsuits against Dr. Joseph Deckert and Paulus Meyer.)

The Chassidim differ from the rest of Jewry as the Methodists, for example, differ from the Episcopalians or from the Presbyterians. They are bound by the same beliefs and traditions as all Israel. The name *Chassid* signifies *pious.* The Chassidim seek to offer God a worship of love and of joy. Their mysticism expresses itself in theosophic speculation and in ecstatic prayer, in song and in enthusiasm. True to their Jewish heritage, their teachings are deeply ethical. Their love of God is supplemented by genuine love of man, charity and kindliness. To accuse them of ritual murder is an insult to human intelligence and to decency.

DOCUMENTS

We append a few typical specimens of papal bulls, as well as edicts of emperors and kings, which have repeatedly denounced the ritual murder charge as unjustified. Among the Popes were Innocent IV, Paul III, Gregory X and Clement XIV; among the Sovereigns were the German Emperors Frederick II, Rudolph of Hapsburg, Frederick III, and Charles V; the Bohemian King Ottocar II; the Polish Kings, Boleslaw V, Casimir III, Casimir IV and Stephen Bathori, Czar Alexander I of Russia and Sultan Abdul Medjid of Turkey.

EDICT OF EMPEROR FREDERICK II – JULY, 1236

1. On the Blood Accusation.

"Moreover all men now living and going to live should know: As, in consequence of the murder of some boys at Fulda, a grievous accusation was brought against the Jews then living there, and hence a menacing public opinion arose generally against the rest of the Jews in Germany, on account of the sad event, although the traffic in secret crime was not revealed, we, in order to clear up the truth in respect of the before-mentioned accusation, resolved to summon before us from every quarter princes, magnates, and nobles of the Empire, as well as abbots and ecclesiastics, and to question them. Now as these were of divers opinions about the matter, and could not arrive at a satisfactory issue in relation thereto, we came to the conclusion that owing to the secret action taken against the Jews accused of the aforesaid crime, the matter could not be more suitably dealt with than by those who had been

Jews, and had been converted to the Christian faith, since these as adversaries would conceal nothing of what they know against those other Jews, or against the Mosaic books, or the whole series of the Old Testament. And although our conscience regarded the innocence of the aforesaid Jews as adequately proved on the ground of several writings, which had been brought to the knowledge of our Majesty, yet for the satisfaction no less of the uneducated populace than of the feeling of justice, according to our sound decision, and with the unanimous consent of the princes, magnates, nobles, abbots, and ecclesiastics, we sent extraordinary ambassadors to all the Kings of the West, by whom accordingly many converts experienced in the Jewish law were sent to our presence from the various kingdoms. We commanded these, who sojourned no short time at our Court, to trace out the truth, so that they might industriously investigate and inform us, whether there was any opinion existing among them (the Jews) which would induce them perchance to commit another crime, and which might have induced the Jews themselves to commit the aforesaid crime. Their ANSWER ran: 'Neither in the Old nor in the New Testament is it found that the Jews are greedy for human blood. Rather it is expressly stated in complete opposition to such an assertion in the Bible, which is called in Hebrew, "Bereshith," in the laws given to Moses, in the Jewish ordinances, which are called in Hebrew, Talmud, that they must altogether beware of pollution with any blood whatever. We add, and it is an addition which concerns us very closely, that those who are forbidden the blood, even of the animals allowed them, cannot have any thirst for human blood, because of the horror of the thing, because nature forbids it, and because of the relationship of species which connects them also with the Christians....and that they would not expose their property and life to peril.' We have therefore, with the agreement of the Princes, declared the Jews of the before-mentioned place to be entirely acquitted of the crime attributed to them, and the rest of the Jews in Germany of so grave an accusation. . . . "

BULL OF POPE INNOCENT IV. – JULY 5, 1247
AGAINST THE RITUAL MURDER ACCUSATION

"We have received the tearful plaint of the Jews of Germany that some princes, both ecclesiastical and lay, and other nobles and rulers of your districts and dioceses are plotting evil plans against them and are devising numerous and varied pretexts so as to rob them unjustly and seize their property, without stopping to consider that it is from the archives of the Jews, as it were, that the testimony for the Christian faith has come forth. Despite the fact that, among other things, Divine Scriptures pronounces the law 'Thou shalt not kill,' and despite the fact that it prohibits the Jews, while solemnizing the Passover, to touch any dead body, nevertheless they are falsely accused that during this very festival they share the heart of a murdered child. This it is believed their Law enjoins, although it is clearly contrary to the law. No matter where a dead body is found, their persecutors wickedly throw it up to them. Because of this and many other imaginary crimes, they rage in their midst, although the Jews are not accused of these crimes, nor do they confess them, nor are they convicted of them. Contrary to the privileges mercifully granted the Jews by the Apostolic Throne, and in subversion of God and justice, the Jews are robbed of all their goods. These rulers oppress them by denial of food, by imprisonment, and by so many injuries and oppressions, by afflicting them with various kinds of punishment and by condemning an enormous number of them to a most shameful death, that the Jews are living, as it were, under the rule of the said princes, nobles, and potentates, in worse condition than did their ancestors under Pharoah in Egypt. From places inhabited by them and their ancestors from time immemorial, they are forced to go into miserable exile. Wherefore, fearing total extermination, they thought to have recourse to the protection of the Apostolic Throne. Now, since we do not want the said Jews to be unjustly harassed whose conversion our Lord in His mercy expects, for, in accordance with prophetic testimony, we should believe that a remnant of them will be saved, therefore, we command that you show yourself favourably disposed and kindly towards them, and that, after finding out whatever you can about the above, whatever may have been rashly attempted against the Jews by the said prelates, nobles and rulers, and after restoring everything to its usual status, you shall not permit the Jews to be molested undeservedly any further by anyone with regard to the matter mentioned above or with regard to similar ones."

PROCLAMATION OF CZAR ALEXANDER I, MARCH 6, 1817

"To his Excellency the Civil Governor of Grodno.

"In consequence of there being many denunciations, even at the present time, levelled against the Jews in regard to their being guilty of such abominable practices as murdering Christian children, in several provinces which have been severed from Poland and incorporated with the Russian territory, his Imperial Majesty, considering that such opinions have been so often re-

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futed as to render them absurd and exceedingly unjust, and wishing to throw around the Israelites in his dominions that safeguard from wanton outrage which they deserve, has deigned to command me to apprize all governors in this realm, that it is his Imperial will and pleasure that no Jews be henceforth executed for the murder of Christian children, unless there be stronger evidence to support such charge than the mere prejudice that the murder has been commited for the sake of the blood; and that in case of a murder having been committed, of which suspicion shall have fallen on a Jew, the inquiry into the matter shall be conducted in a strictly legal manner, the same as is observed with men professing other creeds, who may lie under the imputation of having committed a murder.

"This Imperial Ukase your Excellency is required to see duly fulfilled.

"I have the honor to be,

(Signed) PRINCE ALEXANDER GOLITZIN."

FIRMAN OF SULTAN ABDUL MEDJID

"Let that be executed which is prescribed in this Firman.

"An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews were accustomed to sacrifice a human being, to make use of his blood at their feast of the Passover.

"In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached our Imperial Throne.

"But a short time has elapsed since some Jews dwelling in the Isle of Rhodes were brought from thence to Constantinople, where they had been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required, has been done in their behalf.

"Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited not only from using human blood, but even that of animals. It therefore follows that the charges made against them and their religion are nothing but pure calumnies.

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"For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident) to be vexed and tormented upon accusations which have not the least foundation in truth, but that in conformity to the Hatti Scherif which has been proclaimed at Gulhane, the Jewish nation shall possess the same advantages, and enjoy the same privileges, as are granted to the numerous other nations who submit to our authority.

'"The Jewish nation shall be protected and defended.

"To accomplish this object, we have given the most positive orders that the Jewish nation in all parts of our empire shall be perfectly protected, as well as all other subjects of the Sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause), neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present Firman, which is ornamented at the head with our "Hoomaioon" (sign manual), and emanates from our Imperial *chancellerie,* has been delivered to the Israelitish nation.

"Thus you, the above mentioned judge, when you know the contents of this Firman, will endeavour to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this Firman, at any time, hereafter, you will register it in the archives of the tribunal; you will afterwards deliver it to the Israelitish nation, and you will take great care to execute our orders and this our sovereign will.

"Given at Constantinople, the 12th Ramanazan, 1256 (6th November, 1840)."

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Special thanks are due to Dr. Samuel S. Cohon for permission to quote extensively from his pamphlet.

QUESTIONS

1. How did the Christian Church defend itself against the blood libel?
2. Why were Christians in the Middle Ages ready to believe the blood libel against the Jews?
3. Why was there no charge of blood libel made by Mohammedans?
4. Name and discuss one or two of the outstanding Papal or royal edicts against the ritual murder charge.

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2. Myth of Jewish Economic Dominance
3. Truth about Protocols of Zion
4. Ritual Murder Accusation
5. Facts About Fictions Concerning the Jew
6. Aryan & Nordic Myth
7. Three Questions Jews Must Answer
8. Jews As Nobel Prize Winners
9. Our Economic Arena
10. How Far Zionism?
11. Two Pillars of Humanity—Bible, Judaism
12. Debt of Christianity to Judaism
13. Jews in the American Ensemble
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No. V

◆

FACTS ABOUT FICTIONS CONCERNING THE JEW

◆

25TH FLOOR, 100 N. LA SALLE ST., CHICAGO 2, ILLINOIS

FACTS ABOUT FICTIONS CONCERNING THE JEW

By SIGMUND LIVINGSTON

Chairman Anti-Defamation League

The objective of the League is to immunize the American public mind against the modern savage passion, now prevalent in some foreign lands, which is an assault upon civilization and the highest moral concepts.

This new savagery would replace brotherly love with hate, religion with paganism, the soul and heart with blood and soil, liberty with tyranny, democracy with despotism, and the commands of God with the sophistry of totalitarianism.

This retrogression has been a tragedy both for Jewry and for Christendom. Which of these has suffered more no one can tell, but suffering makes brothers of us all.

The means we are using to obtain our objective are approved by reason and experience.

In this struggle we must maintain our dignity, courage and morale, and we must join unreservedly with all true fellow-citizens to promote social intelligence and preserve the democracy of America.

It will be my purpose to point out the theory and the necessity of our work.

A great student of mass psychology recently said, "To be able to face unwelcome facts is, properly speaking, the test of human intelligence."

Five hundred and fifty thousand Jews have lost their citizenry in Germany. Two hundred thousand have lost their citizenship in Austria. More than five hundred thousand Christians of Jewish descent have lost their citizenship in these two countries. There are approximately fifteen and a half million Jews in the entire world. Hungary has a Jewish population of 441,000; Rumania, 894,000; Poland, 3,000,000. In all these countries the Jew is persecuted and threatened with loss of citizenship and rights. These, with the German and Austrian Jewish population, make a total of more than five million, or about one-third of the entire Jewish population of the world. If the entire area of Southern and Eastern Europe tentatively included within

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the Nazi sphere should come under Nazi power, it would take practically half of the Jewish population of the world.

The imminence of having one-half of the Jewish population of the world deported back as far as human rights are concerned, to the 15th century, should arouse the conscience of the civilized world.

In the past it has been said that when the diplomats of the nations meet to discuss humanity, they forget the Jew, and when they discuss the Jew they forget humanity. Now, however it may be said that when diplomats of the nations meet, they dare not discuss humanity.

That all this could happen in this enlightened age is bewildering.

In this tornado of hate and destruction, the conscience of the civilized world stands in despair. The humanity of mankind seems paralyzed. Armed forces are sent into neighboring lands to kill and they know not why. Men who advocate peace on earth, as did the prophets, the apostles, and the great Nazarene, are condemned as pacifists and persecuted. Scholars and scientists are expelled from home and barred from their vocation. Books of the masters are condemned to the funeral pyre, the shambles have been built for the extermination of an entire people—which has been preserved through centuries of persecution only through its faith in the God of humanity. Where is the Emile Zola of today—who "from the lips of truth one mighty breath shall, like a whirlwind, scatter in its breeze the whole dark pile of human mockeries."

The conditions came about through the machinations of a small group with a well-defined plan of propaganda, charging the Jew with all the misfortunes and hardships suffered by the populace and making him the scapegoat through fraud, forgery, and fiction. The credulity of the masses was well measured. The wish to believe was present. Enthusiasm for the campaign was abundantly supplied by artful propaganda. Those who would not believe were forced to believe. Reason was dethroned and emotion was exalted. To hate became a cardinal virtue. Justice was outlawed. Mercy was disloyalty, cruelty was valor.

Spengler, one of the leaders of Nazi Germany, in his text book on political duties of the German youth, wrote: "Lastly, we have learned something that I shall mention straight out: the ability to hate. Whoever cannot hate is not a man, and history is made by men."

The history of these lands in the past few years has indeed been made by men of hate. Their youth has been taught the gospel of hate. They have had their instinctive savagery glorified. Even to the third and fourth generation will these precepts influence the social product. Missionaries of religion

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and civilization in the future will have to battle in these jungles to teach the gospel of love and peace. Passions of hate are like tidal waves—they reach all the shores of humankind.

In these lands, truth has become an outmoded virtue. Unblushingly, they admit the use of falsehood instead of truth when it serves their end. Hitler says, "The task of propaganda is not to weigh the rights of each side, but to emphasize exclusively the one that is to take the place of the other by the medium of propaganda. Propaganda does not have to state the truth objectively, not so far as it is favorable to the others; nor to place the truth before the masses with doctrinary candor, but must serve its own interests uninterruptedly."

Let the world contrast this teaching of the Nazi Bible with the teachings of the Jewish Bible—"Swear to thine own hurt and change not." "Thou shalt not bear false witness against thy neighbor" is the command of Sinai, confirmed by the code of every civilized nation. Truth is the law of God, and it cannot be repealed by the command of a dictator.

The effect of these conditions upon the balance of the world is of prime importance. An emotional psychosis of the mass needs no passport.

We guard with scrupulous care that contagious diseases of the body do not enter our shores, but we neglect the contagion of a poisoned mind.

Every ingenuity is devised to bring to this land and others the scourge of antagonism. The radio, the platform, the press, the exchange students, the mail, the personal emissaries are all utilized to spread the frauds, forgeries and fictions of Nazism to the unsuspecting American public.

Stupidity cannot be eradicated. Artificial stupidity can be prevented.

There are many in this land, notwithstanding the sacred traditions of its democracy, who give credence to the accusations made against Jewry. This is not strange.

It is hard to free the human mind from traditional falsehood. Prejudice has shackled human kind so long that it fears the disillusionment. Social intelligence has not kept pace with scientific advance. In science, the cause of every effect is sought. In beliefs, the effect is identical with its cause. This is illustrated by a common-place example. The Jew is largely engaged in commerce. He is not proportionately engaged in farming or mechanics. How many of those who would correct this economic maladjustment inquire as to the cause? If they would do so, of course they would learn that the Jew even to the last century, was denied the privilege of tilling the soil or of joining the crafts in the European lands where he lived. His maladjustment in this regard is the effect of the injustice practiced upon him for centuries.

The rational approach to this emotional problem must be by a fixed program. It must be one of education of the masses. It must be by a corrective propaganda. It must be continuous and not sporadic. Every modern means must be employed so as to reach all classes in this country. Its objectives must be to correct the libels and the frauds imported here from foreign lands. It must make the Jew known as he is, so he will not be looked upon as an enigma. It must be a positive message for the promotion of social intelligence and good will. It must accentuate the truth that democracy, justice, equality and freedom are the basis of true civilization and the enduring happiness of humankind, and enlist Jew and non-Jew to staunch and undivided loyalty to our government and its ideals. It must, with a keen perception, of the crucial world situation affecting the well-being of nations, point out the superiority of the slower-moving democratic process over the illusion of material security so speciously dramatized by dynamic despots. We have answered every attack with indisputable facts. Generalities or arguments do not receive any credence from the credulous, even though they are in reply to mere scurrility. Arguments are like arrows sent from a bow; their force depends upon the strength of the arm. Facts are like bullets from a gun. Their force is the same whether the trigger be pulled by the feeble finger of a child or the finger of a giant.

In this work we face conditions as they are, and not as we think they should be. We are dealing with a reality, and our work must be realistic.

The public mind must be analyzed. It has been filled for years, yes, centuries with fictions concerning the Jew. Traditions concerning the Jew have been handed down from generation to generation from the beginning of the present era.

The older a tradition becomes, the greater is its apparent authenticity irrespective of its origin.

As the mass mind is a social product, it necessarily is saturated with accumulated emotions. At the right time the mass mind can be worked up to a hysteria of hate. In this state all reason is barred and justice is outlawed.

To immunize the mass mind against the hatred of the Jew, the emotional fallacies must be eradicated. This is a grass root job.

The fabric of religious and racial prejudice was woven on the loom built in the morning hour of our civilization when man first awakened from the slumber of savagery. Into this loom was fed all the emotionalism which burdened man in the jungles of his infancy. The threads of fear, of selfishness, of tribal preservation, of jealousy, of suspicion, of hate, of magic—were all interwoven into this mighty fabric of beliefs.

Humanitarianism and science have here and there changed the design, but the warp of fear and the woof of hate remain in this tapestry of tradition, ignorance, and superstition.

One who will for the time being divest himself of his preconceived ideas and his emotionalism and who will honestly use his mind to determine the cause for the antipathy against the Jew and the responsibility for the same, will contribute to the removal of this prejudice. Where there is correct thinking, there can be no prejudice.

The effect of propaganda has been under-estimated. Through its direct effects, several European nations have completely changed their government and defeated the achievements of a long struggle of humankind against tyranny. The efficacy of propaganda is fully appreciated by dictators, who have themselves been placed in power by its force, in forbidding any form of counter-propaganda.

In one of our Eastern universities, a test was recently made as to the effect of propaganda. The results demonstrated that even among the student body, it was proven efficacious beyond what was anticipated.

The propaganda against the Jew today is the greatest ever undertaken against any people. Every vehicle to carry its appeal is utilized. It has no regard for the truth or its effect.

At the present time it has centered on the charge that the Jews are Communists or promote Communism. The effect of this constant accusation has reached the danger point, even in this country. Many men of affluence with no conscious antipathy, have given credence to the charge without investigating the truth. Individuals cannot investigate for themselves all the various questions of national import. They instinctively accept as true that which is conveyed to them in a plausible manner. Continued repetition of the same charge impresses the mind. This is the purpose of propaganda. Those who sponsor it know that the great mass of men will not make independent search for the truth or falsity of its message. A continuous planned propaganda, therefore, is certain to succeed in its purpose, unless it is checked by corrective education.

The truth is that the Jews are not Communists and do not promote Communism. There are Jews who are Communists, just as Communists are in every sect and group. The total of all Jews who are communists and who believe in Communism is so small that it is negligible. The leaders of Communism in America are Earl Browder, William C. Foster, Clarence Hathaway, James Ford, Robert Miner, William Patterson, Harry Haywood, Ella Reeve Bloor and Max Bedacht. Not a single one of them is a Jew.

In nearly all the anti-Semitic diatribes on this subject, it is stated that David Dubinsky and Sidney Hillman are Communists. They are prominent in union labor organizations. We can authoritatively state that they are not Communists, are not connected with any Communistic organization and do not favor Communism. They are opponents of Communism and have fought against it in their respective labor organizations. But even if either were a Communist, would this prove the accusation made against Jewry? These two men are not Jewish leaders, nor are they prominent in any Jewish organizations. Whatever their theories on economics or politics are, cannot be taken as the thought and the expression of American Jewry. Earl Browder and Clarence Hathaway were both born of Protestant parents. Would it be fair to charge Protestantism with Communism because of this?

It is fortunate, however, in the present state of things, that these two Jews, Dubinsky and Hillman, because of their prominence in labor organizations, are the antagonists and not the proponents of Communism. Samuel Gompers, venerated founder of the American Federation of Labor and for a long time until his death its President, was a champion in the fight against Communism. Of the sixty prominent books most favorable to Communism, from John Strachey to Lockwood, not one was written by a Jewish author.

Karl Marx is continually pointed to as one of the founders of Communism, and it is accentuated that he was a Jew. He was baptized into the Christian faith at the age of six. His environments were entirely Christian. He never was taught anything about Judaism. In fact, he was an outspoken antagonist of Judaism. The mind is a social product. Which can be charged with the responsibility for his thoughts, which finally developed into Communism, his Christian environment or his parentage? Even his parents had been estranged from Jewry long before his birth, his father having been baptized into the Christian faith. His co-laborer in his philosophic work was Frederick Engels, a German. It is safe to say that if Karl Marx had been born of Christian parentage but at the age of six had been taken into the Jewish fold and taught Judaism and Jewish ethics, the charge would have been made that the Jews were responsible for his Communistic teachings because they had trained the mind, and that his parentage could not be held responsible.

Voltaire, Paine and Ingersoll were all born of Christian parents. Yet would it be reasonable to charge Christendom for their atheism?

Hitler, throughout his career, has been true to his theory of propaganda, namely, that it need not tell the truth. In 1932 the total vote of the Communist party in Germany was 5,980,240. There, were at that time only 550,000 Jews in Germany, including men, women and babes. Out of this entire Jewish population there certainly were not over 200,000 voters. Most of the Jews were Social Democrats, but even if all had voted the Communist ballot, their number would have been negligible compared to the total Communist vote. Yet Hitler has continuously labeled the German Communist as the Jewish Communist. The use of "Jewish" as an epithet to that which is in disrepute is a trick of the propagandist.

One of the methods employed is to publicize that certain prominent Jews are Communists. Very recently in one of the metropolitan newspapers, in a communication prepared by an anti-Semite, it was stated that Dr. Albert Einstein was a Communist, that he attended the Third International Congress held at Moscow in 1929. This accusation was first made by the Nazi propagandists in Germany. Dr. Einstein, one of the most outstanding scientists of the world, quite naturally has felt that no credence would be given to such libels. He has authorized us to state positively that he has never been at any time in Russia; that he at no time attended any Congress of a political nature; that the charge that he is a Communist is false. The intent of those who have made this charge is to strike at Jewry by defaming a world intellectual figure who happens to be a Jew.

It has been repeatedly stated that 90% of the Communist party in Russia in 1918 were Jews. The official records show a total membership of 124,000 in Russia in 1918, of whom 75% were Russians, 10.5% Latvians, 6.3% Poles, 3.7% Esthonians, and 2.6% were Jews. The anti-Bolshevist paper "Poslednija Novosti" in Paris gives the percentage of Jews in the party at this time as 4.34%.

The charge is made repeatedly and believed by a great part of the public that Bolshevism was conceived and created by Jews. In the great mass of propaganda material, the Russian government is referred to as "Jewish Bolshevism." The truth is that the Jews opposed Bolshevism. The Russian Jews suffered terrific persecution under the czarist government, particularly under the infamous May laws, which prohibited them from owning, living on or cultivating land, and confined them to the Pale of Settlement. They were to a great extent the lower middle class tradesmen and artisans. The intellectuals of Russian Jewry were in the Cadet Bloc which was a liberal democratic group. Among the leaders of this bloc were many outstanding Jews including Maxim Vinaver, who afterwards became Foreign Minister in the anti-Bolshevist Crimea government. Others were Herzenstein, Joseph Hessen, and Prof. Vladimar Hessen. The great part of the Russian Jewish population belonged to the Menshevik Party, which was a democratic party and opposed to the Bolshevik Party, and many of these suffered from cruel persecution after the Bolshevik Party came into power. The three great Jewish workers' organizations, the Serz, the Zionist (Poale Zion) and the League of Jewish Workers, openly declared opposition to Bolshevism. The Jews, with a few exceptions, were supporters of the Kerensky Provisional Government.

On March 15, 1918, Lenin's government issued a manifesto attacking the Jewish workers for their anti-Bolshevist attitude.

The majority of the Jewish bourgeoisie followed trades and professions, and were ruined in Communist Russia. They were all opposed to Bolshevism. In the Ukraine in 1918, the Jewish workers made common cause with the Jewish bourgeois and fought Bolshevism with armed resistance after the victory of Bolshevism and when that government was established, the Jews had to submit in the same manner as all other Russians. Two-fifths of the Jews of Russia lived by private trade, one-third by handicrafts, and Communism necessarily meant a greater catastrophe for the Jews than for any other group of the Russian people. The result of the establishment of Bolshevism was that 35% of the Russian Jews became the declassé, while the non-Jewish Russian population in this class was only five or six per cent. The declassé received no bread cards and had no right to hold offices, to be engaged as workmen in factories, or to send their children to industrial schools. The distress among the Russian Jews was so great that these would have died of starvation had it not been for the American Jewish relief.

The supreme directing body in Russia is the "Polit-bureau." It consists of nine members and four candidates.

These are:

Stalin—a Georgian.

Molotov—a Great Russian.

Kaganovitch—a Jew.

Voroshilov—a Great Russian.

Kalinin—a Great Russian.

Andreyev—a Great Russian.

Kassior—a Pole.

Mikoyan—an Armenian.

Tchubar—nationality unknown—not a Jew.

Candidates:

Postishov—a Great Russian.

Petrovsky—a Ukrainian.

Shadanov—a Great Russian.

Eiche—a Lett.

Of the 19 Commissars, 14 are Great Russians and Ukrainians. One is an Armenian and four are Jews.

The Russian Bolshevik government has dealt blow after blow upon Jewry. Synagogues were converted into workmen's clubs; Jewish religious philanthropic organizations were liquidated. Hebrew schools were forbidden, and the teaching of the Hebrew language proscribed. No person under 18 years of age could be taught religion.

Lebedev, who was Minister of the Navy under the Provisional Government and who escaped from Russia at its downfall, and who is fully conversant with political conditions of Russia, in reply to an inquiry directed to him concerning this charge, has fully explained the attitude of Jewry during the reign of the Provisional Government and during the struggle against Bolshevism. He stated that the charge that the Jews created Bolshevism or that the present-day government of Russia is a Jewish government, is lying propaganda.*

The great masses of the Jewish people are faithful to the religious teachings of their fathers. Judaism is a part of their life. In it they find consolation and hope. They believe in its precepts and in its prophecies. Russian Communism has fought unremittingly against the religious faith of the Jew. A Communist who was a Jew is now an apostate. Communism would destroy religious faith. If Communism were to rule, it would destroy both Judaism and Christianity. There are some Communists who were born Jews, just as there are Communists who were born Protestants and Catholics, but it is unjust for this reason to accuse either one of these religious sects with the responsibility of Communism.

There were eight anarchists convicted for conspiracy as a result of the Haymarket Riot in Chicago. All of these were Germans. Would it be fair to conclude from this that the Germans in this land are anarchists?

The reasoning from the particular to the universal is the technique of the propagandists of class hatred. It is the sophistry of the despoiler of good will and mutual understanding.

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* See Appendix III.

Even if it could be truthfully said that some Jews sponsored Communism in Russia and Eastern European countries, then it could be said with equal candor that no people could have found greater justification. They were the persecuted and the down-trodden in these lands. When they cried out for justice, they were met with scorn and contempt. How long could any people of intelligence with a long and an honored history withstand such treatment without being led to seek some means of redress even though illusory?

Disraeli, himself a conservative, stated in no uncertain terms that the Jews by nature were conservatives, and that injurious treatment alone was able to turn them into radicals. The orthodox Jew is the least revolutionary of all men and the great body of Russian Jewry were orthodox. Common reason dictates that conservatism is not aided by persecution of any minority group. Every civilized principle demands that the cause of social maladjustment be corrected rather than the effect condemned.

The charge that the Jews have an international conspiracy for any purpose is so fantastic that one is amazed that any person of sane mind can give it credence. In the problems of the world, the Jew is just as divided in his interests and outlook as are the Christians. There is no unity among Jews. The Jew is so disunited that he has no governing body of his church. He has no supreme organization, even for religious or communal purposes. Each organization is autonomous and absolutely independent, as is every temple or house of worship. There never was such a body as the Elders of Zion or the Wise Men of Zion. Even on the subject of Zionism or the establishment of a homeland for Israel, we have the Zionists, the non-Zionists and the anti-Zionists. On religious doctrines we have the Orthodox, the Conservatives, and the Reform.

The fraudulent "Protocols" are continuously used by these propagandists and millions of copies have been printed by the Nazis in German and in foreign languages, notwithstanding the fact that it has been established beyond doubt that this document is a literary forgery and a fraud. The fact that the "Protocols" were written by anti-Semites for the express purpose of poisoning the mind of the populace of Russia against the Jew does not concern Hitler or his co-laborers in the least. It serves their purpose; therefore, it must be used whether fraudulent or not. That any American would use the same or would distribute the same can be attributed either to ignorance upon the subject or dishonesty.

The old accusation that the Jew uses human blood for ritual purposes has been revived by the Nazi propagandists. The same accusation was made against the Christians in Rome. Time and again they were charged with using human blood in their sacrament. It was false as to them; it is false as to the Jew. It has been declared pernicious and false repeatedly by the highest authority of the Christian Church; yet it is used today in this enlightened age for the purpose of engendering prejudice and stimulating hate. These accusations must be answered continuously so long as they are made. The theory of anti-Semitic propaganda whatever its false charge, is that it must be repeated continuously and that continuous repetition, will eventually compel belief. Corrective education, to answer such pernicious propaganda, must necessarily use the same procedure to be effectual in the establishment of the truth.

The democratic countries have become the No Man's Land in the battle for public opinion. The dictators of foreign lands wage warfare to destroy liberty in the very lands of democracy, but prohibit any attempt to influence public opinion for liberty, justice, or democracy in their own land.

Even the Christian clergy are imprisoned for demanding the right to worship as their consciences dictate.

That foreign dictators have brought their warfare to this and all other democratic lands is not hypothesis, but a stern fact. The radio is used. Ships are laden with printed propaganda material for distribution. Their emissaries are sent here and to other democratic countries to preach the doctrine of Naziism. Resident nationals of these foreign countries are being marshaled as protagonists for the cause of Naziism.

It is more than a mere coincidence that all anti-Semitic organizations and professional anti-Semites in this country approve the conquest of Ethiopia by Italy, the invasion of the Japanese in China, the attack and proscription on Freemasonry, the capture of Austria by Germany, the demands on Czechoslovakia by the Nazi, the anti-clerical laws by Mexico. All are in accord with the aims and objectives of the Italian, German and Japanese axis. They all profess loyalty to democracy, but align themselves with the forces inimical to democracy.

On March 26th of this year, eighteen American youths, all under the age of 18, all of German parentage, were sent from America to Germany to be trained in the German Fuehrerschulen. They will be taught the art of dictatorship, of terror, of hate, of falsehood. When they have finished their training, they will be returned to this land as qualified Fuehrers to lead in the warfare against freedom, liberty and democracy.

How many other shipments have been made or will hereafter be made, we do not know. We do know that the very liberty vouchsafed by democracy is used to destroy democracy.

The Deutscher Fichte-Bund of Hamburg has distributed in this country a portfolio containing a great number of leaflets to be utilized for propaganda. Each of the leaflets is numbered. The last which came to my notice was No. 942. In each leaflet it is stated, "Free copies of this leaflet and others may be obtained by writing to the Fichte Association. Please distribute the pamphlets among your friends."

The material published in these leaflets justifies the Nazi doctrine that truth is not necessary for propaganda.

Another German propaganda organization is the Racio-Political Foreign Correspondents. It is located in Berlin. It likewise is pouring into this and other countries similar pernicious propaganda.

The World Service is one of the greatest propaganda agencies. It is published in Erfurt, Germany. It issues its Service twice monthly in six languages. Each issue bears this legend: "These leaflets are intended to be passed from hand to hand amongst Gentiles. They are not published with a view to profits." All of its issues are an attack upon Jews and Masons. In one issue it is stated, "The point of view of Mussolini that Fascism is not to be exported has become old fashioned." Illustrative of the Service, I quote from one issue:

"Between August 24 and September, 1910, a revolutionary world conference took place in the Lodge-palace of the Oddfellows Order in Copenhagen. This congress, arranged and inspired by the Masons, is the second of the internationalists with which Walter Rathenau from the Jewish B'nai B'rith Order, was closely connected. At this Congress were the following people, who at this time were still very uninteresting to the profane world:

Ramsay MacDonald
Karl Leibknecht
Friedrich Ebert
Rosa Luxembourg
Philip Scheidemann
Georges Clemenceau
Vibault
Vanderveld
Vladimir Lenin
Uljanow
Leon Trotsky Bronstein
Hjalmar Branting
Stauning

It is not surprising that nearly all of these members who took part in the conspiracy for the world change became later on leaders in Europe. These were people whom the well-known journalist, Ralph C. Norton, had called

'Men who were then called firebrands of all nations, trouble-makers, agitators, the world's worst wild men.' Later on MacDonald became Great Britain's Prime Minister; Liebknecht was surely the most guilty when the German republic was announced; Scheidemann became Chancellor; Ebert became the first President of the German Republic; 'The Tiger,' Clemenceau, became President; Vanderveld became Belgian Minister-President; Lenin and Trotsky, dictators of the 'Russian desert.' (This is the name of Bolshvikian in the map of the Masons which has been brought to light by the U. Boding Publishing House, Erfurt, in the pamphlet, 'The Dream of an Emperor.') Branting became Swedish Minister-President; Stauning, Danish Minister-President."

The article then states that the Masonic Lodge of the underworld is responsible for the appointment of all these men. It is further stated that these facts are known to the enlightened Nazi Germany, but are unknown in other countries.

A few days ago a gentleman received a package of printed matter from Erfurt, Germany, the package bore the stamp "Passed by U. S. Customs Bureau." It contained more than fifty different pieces of propaganda matter. The letter of transmittal from the World Service, American section, stated:

"From a mutual friend we hear that you are interested in our fight against the hostile forces of world Jewry. We therefore take this opportunity of sending you a copy of the World Service, together with pamphlets and leaflets. There is no charge; our request is merely that you use the material as propaganda in our mutual fight."

One of the leaflets contained the following:

"You can help save America, yourself and your family, from the folly of other nations, by making the truth known to your friends and neighbors. Ask them to subscribe or contribute to the support of this paper. Inform yourself and inform others. Do not depend on rumors or daily (controlled) press. Get the facts and decide for yourself. Then join a fighting organization in your area to become active in spreading the truth. The books noted below can be secured through this organization. The publications and organizations listed below are fighting the battle with all they have—help them."

Among the organizations listed is the American Federation of Labor. The others listed are all anti-Semitic agencies. The subtlety of classifying the American Federation of Labor with the list of anti-Semitic organizations is apparent. In one of the leaflets, President Roosevelt is listed as a "Jew-advised and Communistically inclined President, who recognized the government of murderers, shook hands and dined with a murderer, bank robber and gangster, the Jew Finkelstein."

At a very recent meeting of a German society, a post card addressed to the Centralstelle fur Erforschung-Kriegsursachen, Berlin, was distributed to all present. It was requested that they answer the inquiry made on such post card. The post card requested the addresses of those to whom, with a degree of possible success, could be forwarded sample copies and prospectus of that propaganda organization.*

At a meeting of a German society recently, a questionnaire was distributed and all present were requested to answer the same and transmit it to Ernest Venekohl, Berlin. It stated that the named individual begs for mailing of reading matter from the old Fatherland. It requests the occupation and the full address, the year emigrated and from what town. It requests a list of the German-speaking organizations with which the individual was affiliated. It asks an answer as to whether the German language is spoken in his residence, also whether it is taught in the public schools in his city, or whether there are any German-language schools in his city, the names of the German newspapers, and in the event no German-teaching school exists could one be established and who could take charge of the same. There is a further request for names and addresses of persons of German descent who would like to receive German reading matter.**

A large number of the universities of this country are exchanging American students during the summer and fall with German students. This practice at this time, considering the status of German culture, is un-American. The students from Germany sent here are not sent to learn American ways, but are expressly sent for the purpose of furthering propaganda. An address by Goebbels to the German students assembled who were sent to America in exchange for American students, appeared in the "News-Week" of September 6, 1937. They were advised of the purpose for which they were sent to America and that they must make known there the true spirit of new Germany. It was, all in all, a lecture on the method of propaganda. Certain of the American universities have admonished these German students that they must not indulge in propaganda. This, however, does not prevent the ingenious methods devised for this end. Very recently a German female student lectured at Johnson, Vermont, concerning Germany. In opening her address she informed the audience that exchange students are instructed upon leaving Germany that they must not spread propaganda and must not speak unless invited to do so. Disregarding this introduction, she immediately sketched the life of Hitler. She then told of the problems facing him; that the Jews held key offices in Germany the same as they do now in the United States. She then outlined the achievements which have been made in Germany. She advocated the purge of Jews, as they were foreigners and Communists, and they usurped the best professions and positions. She further stated that the German government was today a democracy, that the Jews were heartless and dishonest. She closed with this statement, "We desire that all the people from all countries know us better, so that we may be understood. Then in case of war they will not want to kill a friend whom they know so well."

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* See Appendix II.
** See Appendix I.

Not only must we answer all accusations, no matter how scurrilous, in absolute truth and without equivocation, but we must also make the Jew known as he is, in order to replace the stereotype in the general mind created by literature and caricature of the past, and the scurrility of the professional anti-Semites and political demagogues.

In the tragedy enacted now by Naziism, who can measure the injury done to humankind, to the advance of civilization, to the progress of science and art, to the peace and happiness of the world?

The Jew is excluded from higher educational institutions. Are there among these excluded students other mentalities such as Ehrlich, Wassermann, Hertz, Baeyer, Haber, Willstatter, Meyerhof, Frank, Warburg, Wallach, Freud and Einstein, who would in the future give priceless discoveries to conquer disease or add to the wisdom and happiness of humanity? This inquiry may be made to like effect concerning music, literature, drama and art.

In times such as these, we cannot be charged with lack of good taste in reminding the adherents to the Christian faith that the faith of the Jew is the mother faith; that Jesus of Nazareth was of these people; that all the Apostles, with the possible exception of one, were Jews; that the four Gospels were written by Jews; that the early Christians of Rome who lived in the catacombs, were Jews. Thousands, in true martyrdom, paid the penalty of loyalty and devotion upon the rack and pyre, uttering with their last gasp of praise to God and forgiveness to man. There are some who would point to the shortcomings of idiosyncrasies of a small fraction of Jews as characteristic of the entire group. The impropriety of this is self-evident. Accepting the full responsibility, we can justly point to favorable behaviorism as compared to other groups. The wholesome domesticity of the Jew has been proclaimed universally. The sobriety of the Jew is acknowledged, his eagerness for education and culture is well-known, his charities have been a blessing to all, and as a law-abiding citizen he has a good comparative record.

It may not be amiss at this time, when propagandists charge the Jew with every crime and dereliction, to record an episode which occurred in Albuquerque, New Mexico, in October, 1937. A Jewish lad had been convicted on a bad check charge. Judge Thomas J. Mabry, presiding over the District Court, suspended the sentence and in doing so stated, "There is not a Jew in a New Mexico prison, and I dislike to spoil that record of a law-abiding element of our citizens."

We have our derelicts, as have all other groups and sects, but when the total of all good and the total of all bad is taken and a balance is struck, it will be comparable with any group or sect in this land.

Jewry alone cannot win this struggle. The Christian people can save democracy, humanitarianism and civilization from the scourge of tyrannical dictatorship and totalitarianism. The Jew is the first victim as he has been in every struggle when the inalienable rights of man have been attacked. Naziism and Bolshevism are the enemy of Christianity as well as of Judaism. There are some leaders of the Christian church who have entered into the struggle with brave heart. During the past month Dr. Mark A. Matthews of Seattle, formerly Moderator of the Presbyterian General Assembly, said, "The fury of Egypt is indescribable. There has been nothing like it except the fury of Hitler and Hitlerism as it is expressed today against the Jews. The prejudice controlling persecution of Jews and Christians is only the beginning of greater atrocities. It is impossible for the Jew to fight this battle alone. It is a battle that must be fought by the Christian people."

He also said: "America should never tolerate racial prejudice or religious prejudice. Let me appeal to the Christian people to awake to their sense of duty and responsibility. The House of Israel is in danger! Awake! Answer the bugle call and march forth, guaranteeing liberty, freedom, right and protection to the House of Israel."

Dr. J. Frank Norris has likewise sounded a clarion call to the duty and responsibility of his church:

"The Jew needs no defense, even as the Bible itself needs no defense.

"What a slander to call them 'Christ-killers!' A half truth is the worst lie, and our New Testament plainly declares that all the powers of earth were involved in His death, and that it was a part of the pre-determinate counsel of Almighty God.

"There are communistic Jews just like there are communistic Gentiles. Communism is not a Jewish question. It is an economic problem, a political issue, and communism knows no race, creed or color; there are Communists in America and Communists in China; there are Communists in Russia and Communists in England; there are Communists in Germany and in France."

* * *

Very pointed statements upon this subject have been made by such outstanding American Divines as John Haynes Holmes, J. Parkes Cadman. Harry Elmer Barnes, Harry Emerson Fosdick, Bishop Manning, and a host of others. All agree in calling attention of all Americans to this:

> "Anti-Semitism is a threat to Democracy and a denial of the fundamental principles upon which this nation is founded."

Among certain nations and peoples, there has been revived the law of the jungles—which demands unlimited right to serve their own interest, but denies similar right to all others. They abuse the right granted in democracies, but prohibit any democracy in their own midst. They demand for their minorities in foreign lands equal rights, and the privilege of fostering their aims and purposes, but deny all rights to minorities in their own land.

The danger to democracy is that it permits its freedom to be utilized to undermine its own existence. Its freedom of speech, of press and of assembly is misused by foreign nations whose basic doctrines are incompatible with democracy. The very purpose of these foreign "isms" in our land is to destroy the very liberty which they thus utilize. This, however, is pointed out as the best evidence of the strength of democracy. Is it not, however, like a canker on a healthy body, which is of annoyance but does not appear to undermine the body? May it not be, however, the poison of the canker enters the blood stream and then into the very vitals. When this stage is reached the injury is done beyond repair. Is it not an abuse of the liberties vouchsafed by democracy to use the same for the advocacy and furtherance of doctrines which would destroy its fundamental principles? When foreign governments misuse these liberties for propagandas which preach doctrines inimical to the fundamental principles of our government, it should be deemed an unfriendly act.

The avalanche of vicious propaganda material passes through our customs offices, is delivered through our post office department to the very homes of our citizens. Any communication or printed material espousing the cause of liberty and democracy however, would be condemned at the port of entry and destroyed to prevent its reaching residents of the lands which thus abuse American tolerance.

Through you I make this appeal to the Jews of America—the time is NOW to battle to the end the age-old frauds and fictions which have been used to enemize the public against the Jew.

We have everything to fear from stupidity, but everything to gain by truth. The Jews know the falsity of all these popular accusations. The Christian who has independently studied the same knows their falsity, but the great mass does not know. To depend upon them to find the truth of their own volition is like suspending a stone in mid-air. The time is NOW to make the truth known to the masses.

There are some who will say that it cannot be done, that it is impossible to reach the masses, that the masses do not think. Belief in witchcraft was older than anti-Semitism. It was believed almost universally; yet this superstition was conquered.

During the Middle Ages it was believed by the masses that the Jews poisoned the wells of Europe, and that this brought on the epidemic of Black Death—that falsehood was conquered.

It was believed until recently that Jewish physicians were not to be trusted lest they poison their Christian patients. Even that myth is not now given credence.

It is a grass root labor, but with modern facilities it can be done and it must be done.

Above all, I make this appeal to Jew and non-Jew of America—our American ideal must be maintained, unsullied by any foreign "isms." Communism, Fascism and Naziism are the mortal enemies of democracy. Anti-Semitism has been the tool and the entering wedge in the destruction of the modern European republics. Anti-Semitism and democracy are incompatible.

One true to the traditions of America will not permit these superstitions to foul its altar.

The pioneers of this land, the Pilgrims, the Puritans, the Huguenots, the Catholics, the Jews, driven from home by intolerance and persecution, builded on these shores with liberty and freedom a Cathedral of Humanity. Here the children of all faiths join in the hope, the dream, the prayer—the Fatherhood of God and the Brotherhood of Man.

High above the altar is engraven the American creed, ever lighted by the eternal fire of patriotic devotion:

"All Men are Created Equal."

"Life, liberty and the pursuit of happiness are inalienable rights."

"Free exercise of religion is guaranteed."

"The privileges and immunities of citizens shall not be abridged."

To bring into this shrine any foreign "isms," whether Communism, Fascism or Naziism, is idolatry.

America is the holy ground of liberty and freedom—may no one defile by sacrilege this—The Cathedral of Humanity.

◆

The foregoing was delivered as a message to the Supreme Convention of B'nai B'rith in session at Washington, D. C., May 9, 1938 and by resolution unanimously adopted as voicing the spirit and the conviction of the entire body.

◆

APPENDIX
I

BERLIN NW6, LUISENSTRA. 31a
Datum des Poststempels

Die weitgehende Unterstützung, die wir von unseren Lesern in der Abonnentenwerbung erfahren haben, veranlasst uns, an Sie mit der Bitte heranzutreten, uns auf dieser Postkarte Anschriften mitzuteilen, an die wir mit einiger Aussicht auf Erfolg Probehefte oder Prospekte versenden können.

Alfred von Wegerer

Ich stelle anheim, ein Probeheft oder einen Prospekt zu schicken an:

__________, den ______________

II

Herrn
Ernst Vennekohl, ***Berlin W30,*** **Martin Luther Str. 97**

Ich bitte um weitere Sendungen von Lesematerial aus der alten Heimat.

Name: ______________________ Beruf: ______________________

Ort, Strasse: ______________________ Staat: ______________

Im Jahre ____________ ausgewandert von (Heimatort) ______________

Ich gehöre folgenden deutschsprechenden Organisationen an: ______________

____

In meinem Wohnort wird die deutsche Sprache gelehrt: ______________

1.) Öffentliche Schulen (welche) ______________________

2.) Deutsche Sprachschulen (von wem geleitet): ______________

____

In meinem Wohnort gibt es folgende deutschsprachige Zeitungen: ______________

Falls keine deutsche Sprachschule besteht, würde es sich lohnen, eine solche zu errichten, und wer könnte die Leitung übernehmen? ______________________

____

Ich kenne folgende Deutschstämmige die deutsches Lesematerial bekommen möchten:

Name: ______________________ Anschrift: ______________________

Stadt: ______________________ Staat: ______________________

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III

Chicago, Ill., April 22, 1938

Dear Mr. Livingston:

Replying to your letter, to your question as to what truth there is in the assertion that "Bolshevism is created by Jews" and that the present government of the USSR is allegedly "a Jewish government," I with pleasure respond to you as follows:

All these and similar assertions are a result of propaganda inimical to Russia, and they come, mostly, from the National-Socialist ranks, the aim being concealment of their real plans with regard to Russia.

This propaganda is absolutely one of lies; harmful to Russia, it excites racial passions. It is carried on in order to form in Russia and abroad, among the émigrés, anti-Semitic fascist groups, owing allegiance to the German National-Socialism and able to aid Hitler in case he marches against Russia.

As for the essence of this question I can say the following. The party of Bolsheviks was first formed in 1903, when the Russian Social-Democratic party split into the majority, "Bolsheviks," and the minority, "Mensheviks."

Its creator, theorist and sole dictator was the Russian nobleman, Vladimir Ilyich Lenin (Ulyanov). This party carried on its propagandist activity among the *Russian* proletariat and Russian intelligentsia, and during the war also in the Russian troops and navy.

Citizens of Jewish origin, equally with other national groups of Rusisa, were among members of this party. But Jews took part in decidedly *all* Russian political parties, excepting of course anti-Semitic parties.

The program of the Bolshevik party contained nothing specifically Jewish, and it promised the Jews no privileges.

The main mass of the Russian Jewry, like other masses of Russia, remained *outside* of politics. Being concentrated, mainly, within the so-called "pale of settlement," it / the Jewry / in its majority did not even know the Russian language and grouped itself around its social and religious organizations. As for that part of the Jewry, which was united politically as *Jewish* it grouped itself in the only mass-like Jewish party, the Bund. Part / of the Jewry / sympathized with the *Zionists*. The Bund as well as the Zionists have been persecuted by Bolshevism from the *first* days of the October upheaval of 1917 to the present day.

Besides, Jews, in a number *insignificant* when compared with Russians, entered as Russian citizens the other Russian parties as well: the Kadet (liberal-bourgeois, leader P. N. Milyukov), the Socialist-Revolutionary (leader V. M. Chernov); the Bolshevist (leader V. I. Lenin), the Menshevist (leader Plekhanov), etc., etc. But their / the Jews' / number was perfectly insignificant when compared with Russians, and these parties were *Russian*.

The Bolsheviks persecute all parties, so that very many Jews, members of these parties, have been *shot*, or linger in prisons or concentration camps, or are exiles abroad. No privileges, in comparison to other nationalities, were given to them by the dictatorship of the Bolsheviks. The law of death and persecution was applied to them as well as to other members of these parties.

Of course, among Lenin's lieutenants there were also Jews, but they entered the party not as Jews (many indeed renounced their Jewishness publicly), but as followers of the Bolshevist doctrine. Lenin promoted some of them to important posts, just as he promoted Russians, Georgians, Letts, Ukrainians, Armenians, Tartars, etc., etc. From these posts they together with others carried out Lenin's teaching, which is not Jewish to any measure at all. The overwhelming majority of them have by now been executed by the present-day government of Stalin, and this again shows that their Jewish origin did not and does not have any significance.

However, the fact, that in Lenin's party there were *also* Jews, gave a pretext for the dishonest and lying propaganda to assert that "Jews created Bolshevism" and that the present-day government of the USSR is "a Jewish government."

As I have already said, this propaganda is being carried on by the *enemies* of Russia, mainly by the German National-Socialists, who see in anti-Semitism and in racial propaganda a mighty medium of *strategy* for the seizure of power and for war, first of all against *Russia.*

The very same German National-Socialists prove that "Bolshevism is a revolt of Mongoloids against higher culture," and that the Russians themselves are a mixture of a lower Slav race with a lower Mongol / race / ! and that therefore it is necessary to divide Russia! The fib that Russia is governed by Jews is an invention additional to the striving toward a defeat and conquest of Russia.

• • •

I have already said that in Bolshevism there never was, nor is there now, anything especially Jewish. It / Bolshevism / is a repulsive dictatorship, applied to all nationalities. The Jewish masses suffer from it just as all others; Jewish parties are interdicted, like all others.

• • •

Equality of the Jewry to the rest of the populace was established in 1917 by the Provisional Government. The entire populace of Russia, among others that of Jewish origin, supported that democratic government.

Seizure of power by Lenin in October of 1917 was effected with the aid of a revolt of the Petrograd garrison and navy, also of part of the Petrograd workers. This seizure was made final by Lettish divisions.

Lenin's dictatorship guaranteed to Jews *no* privileges. It bankrupted the more or less well-off strata of the Jewry, the strata that either followed mainly the Kadet party or remained orthodox; it destroyed social and religious organizations of the Jewry, and it subjected the Jewry to political violence just as it did other nationalities. And in view of the fact that the Jewry, because of special conditions, was more than other nationalities occupied in petty trade and brokerage, this dictatorship delivered it / the Jewry / a crushing blow.

• • •

Such are the facts, refuting the stupid and harmful assertion of Russia's enemies about the alleged Jewish "dominance" in the times of Bolshevism.

/ Please / accept my expression of respect.

/ Signature / Vl. Lebedev.

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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. VI

THE ARYAN AND NORDIC MYTH

(Revised)

25TH FLOOR, 100 N. LA SALLE ST., CHICAGO 2, ILLINOIS

THE ARYAN AND THE NORDIC MYTH

The world is being flooded with a mass of pseudo-scientific material, which, the Nazis claim, proves that mankind is divided into "superior" and "inferior" races that are chosen by nature to rule or to serve. Such superiority, according to the Nazis, is inbred, that is, it is transmitted within the racial stock only. It is weakened through inter-marriage and totally absent in "inferior" races.

There is a stark fatalism about this Nazi theory. Not even the caste system of India confines members of inferior races forever to a lower status in life. In the Nazi system, however, non-Aryans are forever destined to remain outside the "blessed circle" of the superior race. Members of the "superior" race, by mere accident of birth, are destined to enjoy life's supreme advantages and to rule over their less favored brethren.

Science opposes vigorously the false claims of the Nazi proponents and shows what the real facts are:

ORIGIN OF THE ARYAN AND NORDIC MYTH

The myth of Aryan and Nordic superiority so sedulously fostered by the Nazis, is essentially a revival of the now discredited nationalistic propaganda carried on in the middle of the 19th Century by two men, one a Frenchman, Arthur de Gobineau, the other a renegade Englishman, Houston Stewart Chamberlain. These men adroitly manipulated the term "Aryan"—a purely philological expression to describe certain types of widely diffused languages—as if it were a biological term indicating established biological ("racial") superiority of body and mind. They launched a spirited propaganda to bolster the morale of nascent German nationalism and, in particular, to justify their romantic elation at Germany's supposed destiny to rule the world ("Deutschland uber alles"). The Germans and some Nordic nations were arbitrarily declared to be descendants of the Aryans and, therefore, "superior" to non-Aryans and "Semites." The latter were identified with the Jews.

WHAT ARE THE FACTS?

Historical records show us how the term "Aryan" originated. It was used about 4000 years ago by invading hordes of India, who described themselves as Aryas or "noble ones" to justify the invasion and the destruction of "snubnosed" Indian peoples. Of course, the latter were described as "inferior" (a very convenient formula as we know from recent experience). We know now that these invaders were inferior in culture to the native Indian stocks which even at that time, had a long history behind them. Unfortunately, the only accounts available of this historical period were written by the conquerors, who, quite obviously, put the best possible construction on their own acts and motives. No corresponding report, emanating from the victims, has so far been found. Nothing reliable is known of the biologic composition of these invaders who probably came from a region near the Caspian Sea and who, like other historic groups, were undoubtedly a mixture of many stocks. It was noticed (by philogists of the 19th Century) that their language was related to the languages of other conquering hordes in Western Europe. In the absence of an accurate anthropological designation, the term "Aryan" or "Indo-European" was used to describe linguistically all peoples in Asia Europe and speaking languages related to Sanscrit, the mother tongue of the invaders of India.

It cannot be too strongly emphasized that the term "Aryan" has never been used by reputable anthropologists in any but a philological sense. It has no biological or racial connotation. There is no Aryan race. As Dr. W. Norman Brown, Professor of Sanscrit at the University of Pennsylvania puts it:

> "There still exist popular vestiges of a belief that the original Indo-Europeans were Nordics, a physical type which is tall, long-headed, fair haired, and blue-eyed; but that belief is regarded by anthropologists and philologists alike as only a myth. Nowhere throughout the entire Indo-European world do we find evidence that at any time was there a single pure physical type which could constitute an Indo European race. Everywhere there is now, and has always been, race mixture. Even in Scandinavia, the stronghold today of the Nordics, all evidence, including that of pre-historic archaeology, vouches for the presence of other physical types side by side with the Nordics: small-framed, dark-eyed "Mediterraneans"; stocky, round-headed "Alpines"; and cross-breeds of the three." (1)

Similarly, Max Mueller, the greatest authority in the 19th Century on the history and literature of India, said:

> "I have declared again and again, . . . that when I say Aryas (Aryans) I mean neither blood nor bones nor hair nor skull; I mean simply those who

spoke the Aryan language. When I speak of them I commit myself to no anatomical characteristic. To me an enthnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic (narrow-headed) dictionary or a brachycephalic (broad-headed) grammar." (2)

Max Mueller put into vigorous scientific language what the political economist, John Stuart Mill, (d. 1873), and the historian, Henry Thomas Buckle, (d. 1862) had maintained before. Mill had declared:

"Of all vulgar modes of escaping from the consideration of the effect of social and moral influences on the human mind, the most vulgar is that of attributing the diversities of conduct and character to inherent natural differences."

Buckle, the author of the "History of Civilization in England, France, Spain and Holland," endeavored to account for the development of civilization by a consideration of the influences upon it "of physical laws as governing conditions of climate, food and soil."

Gobineau and Chamberlain

Unfortunately, however, demagogues rarely revert to science when they hatch their plans, but they invariably pervert science. This was done by the aforementioned Arthur de Gobineau and by his successor, Houston Stewart Chamberlain. Both were able literary advocates of the spurious race doctrine; neither had any standing in the scientific world. De Gobineau in his book "Essay on Human Inequality," published in 1853-54, uses deceptive linguistic, not anthropological, arguments to prove that of all the races the white was the only civilized one, and that of this race the "Aryans" were the most excellent. He asserted, bluntly, that a nation was noble in proportion to its Aryan racial component. Among the white races he singled out the Germanic as the most Aryan and consequently the most noble.

De Gobineau found his most loyal adherents in Bayruth which became the center of the German cult and also of anti-Semitism. It was here that Richard Wagner composed his famous music dramas in which he glorifies the ideal German type. The rapid rise of German nationalism and its accompanying anti-Semitism, which Wagner espoused in his pamphlet "The Jews in Music," contributed powerfully to the spread of racial doctrines among the German people.

It was Wagner's son-in-law, Houston Stewart Chamberlain, who, through his book "The Foundations of the Nineteenth Century," captured the imagination of vast masses of the German people. The book was brilliantly written and apparently gave full expression to a deep-seated attitude of his contemporaries. Whereas De Gobineau had mourned the gradual passing of the "splendid Aryan type," Chamberlain uttered a paean of song at the rising superiority of the Aryans whom he identified with the Germans. At the same time he found words of bitter ridicule for the Jews. Today this work, with its many misstatements and contradictions, is regarded as useless from a scientific point of view. But at the time of its publication its racy style and its pretense at science and scholarship enabled it to transform the so-called racial problem from the realm of fantastic speculation to that of stark reality. The book swayed millions of people, among them the German Emperor Wilhelm II. The acceptance of the race dogma was a major motivation in the war of 1914. The Germans were convinced that they had been chosen to rule the world and that the downfall of their enemies was the first and necessary step towards world dominion. This dogma of a people chosen to rule the world brought the Germans into inevitable conflict with the Jews, the people chosen to serve mankind. It is obvious that these two views of life are irreconcilable, and before long the inescapable clash expressed itself in a vicious "racial" and anti-Semitic crusade.

Scientists on "Pure" Aryan Types

Says Professor Hugo Valentin of the University of Upsala:

"According to Chamberlain it is the tall, blond, long-skulled Germans who have created everything of value, while the Jews are represented as base-minded, material, culturally sterile, miserable middlemen and cheap-jacks in the intellectual field.

"If a person is noble, he is an Aryan as a matter of course; if he is the reverse, he is a Semite; if he is a mixture of good and evil, the good in him is derived from Aryans and the evil from Semites . . . On occasion the author appeals to what is known as the layman's common sense against the conclusions of science. It is obvious that by such methods one can prove pretty nearly anything." (3)

The patent absurdity of attempting to indentify an individual as the result of "purity of race" is brought out in the following comment:

"Our German neighbours have ascribed to themselves a Teutonic type that is fair, long-headed, tall and virile. Let us make a composite picture of a typical Teuton from the most prominent of the exponents of this view. Let him be as blond as Hitler, as dolichocephalic as Rosenberg, as tall as Goebbels, as slender as Goering, and as manly as Streicher. How much would he resemble the German ideal?" (4)

Equally trenchant are the remarks by Karl Pearson as to the racial ancestry of Charles Darwin who has been frequently described as a typical Englishman:

"He is descended in four different lines from Irish kinglets; he is descended in as many lines from Scottish and Pictish kings. He has Manx blood. He claims descent in at least three lines from Alfred the Great, and so links up with Anglo-Saxon blood, but he links up also in several lines with Charlemagne and the Carlovingians. He sprang also from the Saxon Emperors of Germany as well as from Barbarossa and the Hohenstaufens. He had Norwegian blood and much Norman blood. He had descent from the Duke of Bavaria, of Saxony, of Flanders, the Princes of Savoy, and the Kings of Italy. He had the blood in his veins of Franks, Alamans, Merovingians, Burgundians, and Longobards. He sprang in direct descent from the Hun rulers of Hungary and Greek Emperors of Constantinople. If I recollect rightly, Ivan the Terrible provides a Russian link. There is probably not one of the races of Europe concerned in folk-wanderings which has not a share in the ancestry of Charles Darwin." (5)

Is the Nordic "Races" More Gifted than Other Races?

It should be clear by now that there is no Nordic race. Pure races do not last long, nor do they make lasting contributions to the civilization of mankind. The Greeks, the Jews, the English, and particularly the Americans are all of mixed stock and they are among the most vigorous groups. But granted, for the sake of argument, that there is a "Nordic" race as the German propagandist vigorously asserts—is it true that this Nordic race is gifted above all others?

"What are the facts? The fundamental discoveries on which civilization is built are the *art of writing, agriculture, the wheel,* and *building in stone.* All these appear to have originated in the near East, among peoples who by no stretch of the imagination could be called Nordic or presumed to have but the faintest admixture of Nordic or even proto-Nordic genes . . . . . .

"When we come to matters of detail, facts are equally hostile to the myth of Nordic superiority. For instance, exploration certainly demands initiative. But far from Nordic types being pre-eminent in that domain, Havelock Ellis (*A Study of British Genius,* 1928) has shown that hardly any of the great British explorers were fair-haired or of Nordic type.

"The Nordic myth has many upholders in the United States; but, as Hrdlicka has shown (*The old Americans*) the early colonists were mostly round-headed, and dark or medium in complexion (pp. 208-209).

"The orthodox Nazi view is that Germany owes her chief achievements to the 'Aryan' or Nordic elements in her population. As we shall see later, the Nordic type, besides being fair and tall, is long-headed. But as Weidenreich has shown, the greatest Germans, including Beethoven, Kant, Schiller, Leibnitz and Goethe, were all moderately or extremely round-headed (cephalic indices 84 to 92). Already the difficulties in the way of a simple Nordic explanation are apparent to the Nazi 'intelligentsia' and they are now introducing such terms as 'Nordic-Dinaric' and 'Baltic-Nordic' to denote certain very numerous Germans of obviously mixed type—a procedure which at once robs the 'pure race' concept of its meaning. The nationalist German anthropologist, Kossinna, in his *Urspung der Germanen* (1928) says that 'Nordic souls may often be combined with un-Nordic bodies, and a decidedly un-Nordic soul may lurk in a perfectly good Nordic body'! This may be a convenient method of disposing of certain awkward facts, but it assuredly has no point of contact with biological science: the implication that the genes (is) responsible for 'the body' is more mediaeval than Mendelian. There is even a school of Nazi thought which would bring the Turks and the Japanese into the Nordic fold! Such suggestions are merely ridiculous on scientific grounds. The fact that they can be seriously made shows that the motive behind them is not scientific but emotional." (6)

In religion the Nordics have adopted a God not of their own creation. He is the God of the Hebrew Bible. The Savior they believe in is not of "Nordic" stock. Nazi historians may argue for a Nordic exterior of Jesus, equip him with blue eyes and a blond beard, but he and his parents, Joseph and Mary, were not of Nordic origin. Christianity came to the Nordics long after non-Nordics had proclaimed it and suffered for it. The Nordic God, the Nordic Savior, and Nordic beliefs came from so-called "inferior" non-Nordic people.

Racism as a Means to an End

It is clear then that the Nazi race theories could not be upheld before the bar of scientific inquiry. Even the average man, in normal times, would have little difficulty in detecting serious flaws and inconsistencies in the Nordic-Aryan myth. He would balk at the suggestion that he regard the Jews as inferior specimens of the human race.

But our times are out of joint. Our economic structure is assailed from all sides. The paradox of want in the midst of plenty, the problem of widespread unemployment, the rising restlessness of the laboring masses, the presence of political and religious tensions; all these factors combined form an ideal breeding place for suspicion and bewilderment.

Such a situation offers to the Nazis an excellent opportunity for deflecting the attention of the peoples at large from revolting Nazi cruelties. Instead they attempt to focus the public mind upon a well-chosen scapegoat. The German propaganda machine offers the bewildered masses a plausible and highly intriguing explanation for the unrest and violence in the world today. It is the everready scapegoat, the Jew, and his sinister associates. Indeed, Nazi propaganda promises to substantiate this accusation by facts and figures. What better method is there for them than the exploitation of the Aryan race doctrines?

The real reason, then, for the revival of the pseudo-scientific race doctrines lies in the need for the Nazi hordes to justify the ruthless extermination of their enemies through mass purges, concentration camps, enforced exile and the like, and the merciless subjugation of weaker nations. If the opponents to Naziism can be proven to belong to an inferior breed, or if their very existence can be said to threaten the security, economic or political, of the surperior Aryan race, the Nazi excesses against them might appear less cruel and, perhaps, even justifiable.

The Jews serve very well as "bogyman" for the Nazi-strategists. The German peasant is led to believe the Jew stole all his hard-won earnings away from him by some devil's magic on the commodity exchanges. The petit-bourgeois classes are told that the Jew aspire to control all professional jobs, ruin small tradesmen and dominate for "racial-purposes" all big industry and the financial machinery of the country. Labor is asked to believe that cynical and self-seeking Jews, under the guise of Marxism, stirred up labor discontent which they could exploit to their own cruel advantage and in which they did, as a matter of course, continuously betray the interests they affected to represent. (7)

Quite plausibly, then, the Nazis might argue, does not the state defend itself against criminals? Is it not permissible to ward off threatened attacks? This is the first stage of Nazi propaganda. The next stage consists of imputing to the enemies of Naziism all kinds of devilish schemes: to the Jews an international secret conspiracy for the purpose of obtaining economic control of the whole world; to the English and American capitalists cooperation with Bolshevik Russia in order to rob Germany of its "lebesraum"; to the Dutch, Norwegians, Belgians, Poles, Greeks, Yugoslavs, of being puppets in the hands of Germany's enemies. The third stage consists of attempting to unify, under the guise of waging a defensive war, the German people, to call upon them to rally round their Fuehrer whom destiny has placed in a position of supreme leadership. In order to stifle any expression as to the wisdom of such procedure, the Nazi Party took final step in subjugating the German people by declaring blind, unquestioning obedience to the Fuehrer the sacred duty of every German. In such manner the Nazis succeeded in perpetuating their ruthless dictatorship and in poisoning the minds of their people with bottomless hatred against the outside world.

"The Germans are considered 'chosen' not for the dissemination of religious ideals (as has been the mission of the Jews according to their Scriptures). They are chosen to assume political, economic and spiritual leadership over other inferior nations because of certain innate qualities which no one of a different racial background can ever hope to acquire, and because of this task they are able to justify their ruthlessness in the course of their leadership program—the methods adopted for the maintenance of their rule—as being nature's way of weeding out the less fit.

"This indeed is a reversion to barbaric times when religious fanaticism sought to justify the enslavement of people because of their different beliefs. . . .

"It should be emphasized that these are not the usual exaggerations of propaganda, which remain largely on the peirphery of the people's consciousness. These falsehoods have deeply penetrated into the daily life of the German people and, to an unheard of degree, have stifled their sense of fairness and humanity in dealing with the unfortunate nations conquered by them

They have set the background for the post war new order visualized by the educated classes in Germany. Indeed this mania of an inherent unchangeable racial superiority has become a threat to the security of the world. Stripped of all camouflage it means that the leaders of Germany visualize the future of the world—the fortunes of the various nations, particularly the control over their economic assets and cultural life—as conditioned by the scale of values put by nature upon these peoples and their station in the given 'natural' order." (8)

Thus the Nazis have falsified the race theory in order to give the Germans a feeling of superiority over non-Germans. They have invented the charges of devilish plots against the security of Germany in order to arouse in their followers a desire for cold revenge. Finally, they have ruthlessly suppressed freedom of expression in order to perpetuate their dictatorship.

Unceasing propaganda pounds these perverted ideas into the heads of the Germans until their minds give way from sheer exhaustion which comes from despair. Few people, indeed, can withstand the sledgehammer-method of Nazi propaganda. It was evidence of the Fuehrer's contempt for his own people that he stated "a lie repeated often enough and consistently enough will ultimately be believed."

Hitler's Vicious Attacks Against the Christian Church

It is an intrinsic part of Nazi education to extol the virtues of the heroes of Valhalla, their immortal strength, their indifference to human suffering, and to inspire the youth of Germany with a desire to imitate these national heroes. Thus at the most impressionable period of their lives German children are indoctrinated with contempt for the teachings of Christianity. A clash between the harsh tenets of the war gods of Germany and the ideals and teachings of the Bible was inevitable. The Bible, with its emphasis on human kindness, brotherhood, justice and love, was the most powerful challange to Nazi teachings. Therefore, it had to be discredited. This could most effectively be done by branding the Bible a poisonous Jewish concoction and the story of the Jewish birth of Jesus as a fantastic Jewish tale. Jesus, the Nazis claimed, could never have belonged to the inferior Jewish race. Nor was the traditional Christian description of Jesus as a man of peace, genuine. Jesus, they asserted, was vigorous, aggressive, more akin to the person of the German Fuehrer. Indeed, the German Fuehrer has in Germany taken the place of Jesus.

It was this phase of the psuedo-racial issue which split the German nation into two factions—pro-Nazi and anti-Nazi. It was this crisis which produced such outstanding defenders of religious freedom as Pastor Niemöller and Cardinal Faulhaber, and a great many unknown martyrs among ministers, priests and nuns.

For a time it looked as if the waves of insane Naziism would break on the rock of religous conviction. Yet today most of the opponents of destructive Nazi race doctrines are behind the bars or liquidated.

Cultural Pluralism

To sum up: there is no pure race (in the sense of one that has never mingled its blood with any others); all races are mixed. None may claim any inherent superiority over the other. There is in reality only one race of mankind—the human race—but within this human race there are different groups having traits and characteristics which point back to a common history, to a religious and cultural tradition.

Such conditions have in the past been used as a political weapon by groups of individuals who desire to attain their own selfish ends. Thus there has grown up in some parts of the world (but not in others) a historic tradition of "race" antagonism. This historical sentiment has been used and mob emotion has been incited to serve political and economic ends. The classic example of this today is the Third Reich. Here, carefully planned violence was directed first against the Jews, but gradually included Czechs, Poles, Dutch, the Norwegians, and the rest of the conquered nations. It finally encompassed the opponents of the Nazi regime within Germany.

It is bitter irony that those who, according to Nazi doctrine, are of pure Nordic stock—the English, the Norwegians and the Dutch, are the most violent opponents of Nazism.

The only country in the world still at peace is America. America is a fusion of many national and racial stocks. American democracy insists that differences between groups do not indicate inferiority but on the contrary that "manners and customs which have been handed down through many generations have given variety and color to human life, which otherwise might have become dull, drab and uniform." (9)

"Cultural diversity is a source of strength—if we will it to be so. It is a source of deterioration—if that is what we want. If we want it to be strength, then we must fulfill the conditions. And these conditions are the traditional ones to which we have always given at least lip-service in America when we called it the land of opportunity. Insofar as opportunity is open, men of all back-grounds can contribute and enrich a common culture with their own aptitudes. Insofar as opportunity is blocked, tensions grow both within the group that is discriminated against and the group that discriminates, and human relations are poisoned. Strength and morals are weakened and the arts of life deteriorate.

"Therefore our resolution today must be that we in America shall fulfill the conditions under which cultural diversity becomes cultural strength. We must work in season and out of season that discriminations against minorities shall be repealed and done away with, and that opportunity—opportunity for jobs, for education, for health, for housing, for the best employment of talents—shall be open to all citizens. Our land is rich and we can do it—if we will. If not, the rich cultural diversity in our country, which, for the taking, we may make the foundation of a human culture like none the world has known, may be a millstone around our necks, a source of civil strife and disruption that will involve us all in common disaster.

"Our pledge therefore must be again to an America which offers opportunity for the development and employment of every talent—an opportunity which is without discrimination based on race, birth, sex, income or creed. Insofar as we keep this pledge, we shall have impregnable morale and cultural riches just *because* cultural minorities differ one from another, just because individuals have different abilities. We shall shift our efforts from trying to produce a sudden and bitter Amercanization of our immigrants to a scrupulous upholding of civil liberties and of opportunity. Then our cultural diversity will be the foundation stone of our national strength." (10)

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Can any race or nation rightfully claim superiority over the peoples?
What is Cultural Pluralism?

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No. VII

THREE QUESTIONS JEWS MUST ANSWER

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ARE JEWS A RACE?

EVERYBODY knows that France is a nation, that negroes are a race, and that Catholics form a religion. But what are the Jews? Nobody seems to know. At least, nobody seems to be certain. There are some who assert that the Jews are a nation with all the essential national characteristics. Some say that the Jews are primarily a church, a religious organization; and it is generally believed that the Jews are a race.

Now, this disagreement is not a theoretical debate nor merely a discussion between scholars. It is a division among masses of people and a conflict within the mind of the individual Jew. Based upon this conflict, there are certain definite lines of Jewish action which are followed. For example, there are Jews who insist that the Jews are a nation, saying further that they are an exiled nation which is looking for its national home. Therefore, they try to establish a national home where the exiled nation will become a normal nation. There are also those who insist that Jewry and Judaism are one, that Jewry is a church, and who direct all their energies toward the building and the maintenance of synagogues and religious schools. And then there are those who believe the Jews to be a race.

What is a race? Scientists are very explicit in their definition. The scientific description is that a race is a continuity of distinctive physical characteristics transmitted by heredity. That is to say, negroes produce offspring with dark skin and kinky hair; Mongolians produce offspring with slanting eyes and yellow skin. All these physical characteristics mentioned are distinctive, continuous, and transmitted by heredity. Scientists, therefore, generally speak of three actual races: the black, the yellow, and the white.

In the distant past the white race itself was divided into three sub-races. There was the southern sub-race of the white race called the Mediterranean man. He is rather short of stature, long and narrow of head, and dark of hair. North of him is the Alpine man. He also is rather short of stature, but round of head and dark of hair. North of him is the Nordic man. He is generally tall of stature, long and narrow of head, and light of hair. These three, the southern or Mediterranean, the Alpine, and the Nordic, are three sub-races of the white race. There was a time when these three sub-races inhabited definitely delimited parts of the earth's surface. But that time is so far back that it reaches beyond the beginnings of history into the Stone Age. In modern times the three types are so completely intermingled that there is no historic group which belongs predominantly either to the Nordic, or to the Alpine, or to the Mediterranean. They all have been mixed thoroughly since the dawn of history. It is possible to describe an *individual* as apparently Nordic or Alpine or Mediterranean, but it is impossible to describe a large group as such. We can only say this group belongs to the white race, or to the negro, or to the yellow.

When in recent years the German nation, before the time of Hitler, went mad on the question of racialism, they ignored the scientific fact that all the three divisions of the white race are thoroughly intermingled, and tried to prove what could not be proved of any modern nation: that they belonged completely to the tall Nordic sub-race. In order to prove their contention they took statistics of the school children of Germany. They did not take statistics of the men in the army because frequently a child is blond but grows up brunette or semi-brunette. They were eager to prove their case before they started. They began with a foregone conclusion. But they discovered that in the northernmost part of Germany, where blonds predominate, even there, not more than 34% of the school children were blond. In Baden, further South in Germany, not more than 2% were blond. If they wanted to exclude from the so-called German-Nordic race all who belonged to the "inferior" dark race, they would have to exclude Schopenhauer and Immanuel Kant among the philosophers, Beethoven and Handel among the musicians, Martin Luther, Bismarck and Adolph Hitler! In other words, not all the blond frenzy of the predominantly brunette German nation can ever so twist the facts as to make of their nation a definite embodiment of only one of these sub-races. There is no such thing as an English race, scientifically speaking; there is only an English nation. There is even no such thing any more as a Latin race; there is only a Latin civilization. No large social group in Europe can any longer properly be described as a race.

And the Jews are not much different. You find among Jews the Mediterranean type, the Alpine type, and the Nordic type. As with all western peoples, the three sub-races are thoroughly intermingled in their life stream. This must, however, be added about the Jews: that, although like the Germans, the English, the French, the Catholics, and Protestants, they belong to no particular unmixed sub-race but to the larger mixed white race; nevertheless, there is a greater degree of so-called purity of race among them. This is due simply to the fact that they were a persecuted people. All through the centuries intermarriage with a Jew was forbidden by the Church. Thus, there was less intermarriage between Jew and Gentile than between those of other groups. Furthermore, when there was such an intermarriage, the tendency was for the couple to leave the oppressed minority and join the safer majority. By a process of falling away, through a semi-natural selection, the remnant was relatively pure in blood—but only relatively.

The most that can be said of the Jews is that because of this selection, this dropping away of many mixed families, they are approximately of racial kinship. There is no pure race among any social group in Europe. The Jews, too, are not a separate sub-race. They are like all Europeans, only approximately akin; perhaps a trifle less mixed, but only a trifle.

Yet, this answer is not quite as easy as the scientists would state it. It is true that all groups are mixed, and the Jews, to a varying degree, are likewise mixed in blood. But that confronts us with this question, namely: Why then are Jews so much alike in mood, in manner, in habit of mind? If they are not a race, how can we account for the fact that Jews generally are recognizable as such?

We must not forget that race means hereditary physical characteristics, and heredity is only one of the two influences which determine human life. If we study the Jewish *environment* we will understand the source of Jewish characteristics and the cause of Jewish mutual resemblances.

The Jews, as Jews, have had a distinctive and unique environment. In the first place, they have been urbanites, city dwellers, for two thousand years. For twenty centuries they were uprooted from mother earth. That affected their physical stature; they became shorter. That affected their mood; they were not slow and ruminative, as are peasants. They were quick, a little cynical, and sophisticated, as all city dwellers tend to become generally sophisticated in mood; short of stature because for two thousand years, longer than perhaps any other group, they had been almost entirely urban.

Not only were they urban, but even among city dwellers they lived under exceptional circumstances. In Europe, particularly, they were kept by the Guilds from all handicraft, from all artisanship. For long centuries they were compelled to follow despised commercial activity. Money as a commercial commodity was despised in the middle ages, and banking or "usury" was turned over to the Jews. As a result, they were compelled to be shrewd and cunning. Their physical stature, their cynical and sophisticated nature, their shrewdness and their commercial quickness were imposed upon them by their environment.

But part of their environment they created for themselves. They built around themselves within the Ghetto walls the fair ramparts of culture. They were a thoughtful people, a studious people. In the dark ages, when most people lived and died without ever having seen a written word, nearly every Jew could read and write. They were an oasis of literacy in a desert of ignorance. They had a spiritual and a religious literature. This psychic environment made of them dreamers as well as practical men; physicians, students of law, lovers of learning, men of culture.

Now, if these characteristics were really racial then they would be hereditary and ineradicable. But they are not. Put a Jew in a freer environment, in a finer, more open-air life, and his stature improves. His children and his grand-children grow tall and strong. Put him in an uncultured environment and he can lose the culture of the ages and become as unresponsive to culture and learning as any peasant. The qualities which the Jews have are not hereditary but acquired and easily can be lost unless steps are taken to preserve them. Hence, it is not blood which has determined our characteristics. It is not race. It is the history, the past through which we have lived. As with all people of the West, race is an uncertain influence; but environment is certain and decisive. Or, in a phrase, we are only vaguely a race but definitely a type—not an hereditary race but a developed social type.

Now let us consider this question: Is racial hatred natural or acquired? Is the dislike which white people have for negroes, or both for yellow men, instilled, or is it instinctive? In Germany it is fashionable to speak of the instinctive impulses of the racial blood. They say that a true Aryan instinctively recoils in the presence of a Jew, and that the Jews, being a race, have an instinctive affinity for each other.

It is true that many Germans today recoil at a Jew, but that disgust has been instilled as a poison into the innocent hearts of children by a persistent and a merciless propaganda. Decent human beings have been sedulously taught to hate each other! It is likewise true that most Jews have an affinity for each other, a sense of unity, a sense of belonging together; but that, too, is not a blind, mysterious urge of the so-called blood. It is something far finer and much more significant. Jews are always aware of each other. They are not only conscious of the fact that they are a distinctive historic type, but they feel also that they belong to one world unity. When the Jews were expelled from Spain in 1492, the Jewry of northern Africa received them. When the Jews were expelled from Germany during the crusades, the nascent Jewry in Poland received them. When they were expelled from Poland in 1648, the reconstituted German community received them in turn; and when Eastern Europe sent its Jewish children as exiles across the world, American Jewry helped them find a home; they always have welcomed their own exiles.

Why do we do it? There is nothing mysterious about it. We were *taught* to do it. We are the children of a tradition, of a great and noble tradition. We were united by that tradition. There was one culture for all of them all over the world. Whenever a scholar in northern Africa wrote a new commentary on the Talmud, it was read on the shores of the North Sea by another scholar; and whenever a rabbi along the Rhine became known in the field of Talmudic jurisprudence, his fame spread to Spain and even into Mesopotamia. They were united by one spiritual culture. So they are one not because of herd instinct, but because of conscious culture; not one because of the blind drive of the blood, but because of the elevation of spirit through the influence of a common group of ideas. It is not race, so-called, but it is spiritual culture which has made us one.

Scientifically and correctly speaking, there are three great races in the world: the black, yellow, and white. Within the white race all the sub-races have long since been mixed and we Jews are part of the general admixture, which is the white race. But environment has made us a distinctive type, and a common spiritual culture has made us a conscious unity. Approximately a race, definitely a type, and consciously a unity, we are an historic people—a world community.

As an historic community, we face the world proudly and bravely. We know that the fact that we have become sensitive to each other's hurt has made us sensitive to the pain and tears of all the world. Because we have become socialized to the needs of brethren who live thousands of miles away from us, we are thereby socialized to every need of all people wherever they may dwell. Because we have a kinship to our fellow Jews, we are, therefore, all the more akin to all mankind.

ARE JEWS A NATION?

Are we, or are we not, a Jewish nation? It is obvious that the English are a nation, the French are a nation, the Germans and Italians are nations. They have a language, a history, a land and a government of their own. It is clear, likewise, that twenty-five hundred years ago the Jews were a nation. They had a land and a government of their own. It is possible that fifty years from now the Jews may be a nation again; but in the ordinary sense of the word, lacking land and government of their own, whatever the Jews once were or might again become, today they are not a nation.

Yet, the matter is not quite as simple as that. It cannot be disposed of by mere dictionary definition. Is it not possible for a nation to be a nation without a government of its own? What of the Polish nation twenty years ago under the domination of the Czar? What of the Czech nation under the government of Franz Josef in Austria? Such groups who live on their soil and who want a government of their own gnerally are not called nations but nationalities.

Are the Jews a nationality? They are not resident as these nationalities, the Poles and the Czechs, are, chiefly upon one soil. There are only 200,000 Jews in Palestine and 15,000,000 in the rest of the world. Nevertheless, may they not be an anomalous kind of nationality—an exiled nationality? But even so, a group to be a nationality needs to be predominantly committed to a national hope, and that is not so of the Jews.

The number of Jews who cherish a national hope constitutes a comparatively small percentage. When you consider those among the laboring masses of Jews who are socialist and non-Zionist, and those groups among the religious Jews—Orthodox as well as Reform—who have no nationalist sentiment, when you consider the vast milling mob of bewildered Jews not affiliated with anything, who do not know what to think about Jewish life, it becomes evident that the group of Jews who are consciously nationalist—just as the group of Jews who are actively religious—is small in size compared to the totality. We are not predominantly committed to a national policy. In that sense we even cannot be called a nationality today. It may be that we will become one. It may be that nationalist propaganda will extend its influence and we will be developed into a nationality and ultimately into a nation, but for the present we are neither the one nor the other.

What then are we? It is difficult to find a term because what we are is really vague, and an exact term proves to be too exact. The Jews have a consciousness of world-unity. Sometimes that feeling is intense; sometimes it is relaxed. Various impulses unite us in varying degrees. Are we a community? The term is good insofar as we have common problems, but then proletarian Jews deny that there can be any community of interest between the Jewish proletariat and the Jewish bourgeoise. Are we a family? That term, too, is fairly good, but it implies too perfect a blood bond, more purity of descent than can be found in any large group anywhere in the world.

How can we describe our protean unity? Perhaps the vague term "people" expresses it as well as anything else. It is interesting to note that the Basic Platform, the first official pronouncement of modern Zionism issued by the first Zionist congress thirty-five years ago, refers to us not as a nation nor as a nationality but as "the Jewish people." The Balfour Declaration, expressing the acquiescence of the British government in the upbuilding of Palestine, likewise speaks, as does the Basle Platform, not of nation or nationality, but of the Jewish people. To speak of us as a nation is more wishful than actual. Lacking soil and government of our own, we are not a nation. Not being dominated by nationalist aims, we are not a nationality. We are a world brotherhood, a world-wide people.

Voltaire said that if there were no God it would be necessary to invent one. He meant, of course, that God is so valuable as an idea that if mankind had not discovered it for itself some genius would have to create it for the benefit of the human race. Now the Basle Platform, initiating a generation ago, the Zionist movement, felt the same way about nationalism. It addressed itself to the unorganized masses of Jewish people and avowed the aim: "to foster national sentiment." In other words, to help convert the people; first, into a nationality, and ultimately, into a nation. The problem, therefore, is not so much what we are but what we ought to become.

It was the intention of the Zionist movement from its beginning to nationalize the Jewish people, and it is that which is really the basis of the present world-wide dispute. The effect upon Jewry of the nationalist program was various. In Eastern Europe, where the Jews were excluded from public life, where there was no temptation to identify the cultured Jewish group with the uncultured mujik, Jews were already conscious of group separateness. They were compelled to be separate and were glad to have a modern reason for their separateness. To the Jewish youth of Eastern Europe this nationalist aim of the Zionist movement came as a blessed revelation. We are separate, they said, not because we are outcast but because we are a nation with a noble national destiny. Thus did the nationalism enunciated by the Zionist movement re-awaken the courage and self-respect of the Jewish masses in the East.

But in the West the program of nationalism had the opposite effect. In Germany, France, and England for a century and a half Jews gradually had integrated themselves in the lives of the people among whom they lived. They had attained places of honor and responsibility. They loved their native countries. They felt at home. When to them the word came that "you belong to the Jewish nation," it sounded shocking; and they resented it. For after all, what did it mean? Did it mean that if they belong to the Jewish nation they do not belong, for example, to the American nation? That is absurd. Whose nation is this? Is it the nation only of the Swedes, or of the French Americans, or of the Catholics, or of the Protestants? This is as much our nation as anyone's. We belong to the American nation in every sense of the word and fully as much as any other American does. If belonging to the Jewish nation does not mean not belonging to the American, but means belonging to two nations, how can we really maintain that dual allegiance? For what would be thought of an American of English descent whose family has lived in America for a century and a half, who is an American citizen and a descendant of citizens, who would still say he is a member of the English nation? He is certainly not a member of the English nation. He may consider himself related to the English people or have a warm affection for the country of his ancestors, but he is part of the American nation. Thus it happened that the doctrine of nationalism, which created self-respect and pride in Eastern Europe, became a source of confusion and dispute in the West. To one group it was a triumph, and to the other group it seemed a tragedy.

There seems to be no way out of that difficulty. Each Jewish group tries to extend its point of view to include the others. Nationalists, thinking of Eastern Europeans, say that the Jews of Western Europe will soon be in the same state, anti-Semitism will increase, and, whether we wish it or not, we will all have to be part of a separate Jewish nation. Those of the West, also, have extended their opinion to include all Jews. They say to the Jews of the East that all the benighted countries will gradually attain the same freedom which the West has achieved and that the Jews everywhere will be permitted to become whole hearted members of the nations in which they live. But all these predictions are as yet unfulfilled. The present fact is that Jewish nationalism was welcomed in the East and hated in the West. Nationalism has intensified a division in Jewish life for over a generation.

If nationalism is essential to the Zionist movement, then nothing ever will heal this breach because it never will be abandoned. But is it really essential? Certainly nationalism in the modern chauvinistic sense was never intended by the Zionist movement. Even Theodore Herzl, who came into Jewish life by way of the Dreyfus Case, said "nationalism" did not mean "nationalism" as it is meant by the maddened nations of today. His "Judenstadt" was not a state of armies, navies, and political schemes. It was an embodiment of the prophetic ideal of social justice. But particularly those Zionist leaders who came from a Jewish environment, when they spoke of Palestine, did not particularly care about politics. Their concern was with a soil and with a people. They wanted to resuscitate a dying language. They were interested in the Jewishness of the people. They called it nationalism, but not in the sense that the word is used today.

Secular nationalism is not indispensable to Zionist thought. There are a few hot heads who talk in the name of platoons and armies and nationalist slogans, but they are the nuisances in Jewish life as similar jingoes are nuisances everywhere. Palestine itself and the miracle of Palestine does not need the theory of exclusive nationalism. On the contrary, it is better off without it. To work on the soil of Palestine and make it fertile again, to awaken the people of Israel and make it creative once more, to revive the Hebrew language as a living tongue, to do all these things without the modern devices of hatred but solely through science, devotion, and toil—that would be something astounding in the world. A Jewish Palestine without the outworn trappings of nationalism would be uniquely great. If nationalism, an idea which the world has corrupted, would not longer be emphasized in Zionist ideology, Palestine would be grander and Jewry would be united. Palestine is a fact. Nationalism is a theory. Palestine is a force of union. Nationalism is a source of discord. World Jewry, building and loving a culture-community in its ancient home-land, would achieve a united Jewish people and a liberal Palestine.

When a person drives his car down the main thoroughfare of any large city he often reflects how wonderful it would be if his car were the only one on the avenue. He doesn't realize, however, that if there were only one machine on the street, it would be so expensive that he could not afford to own one. Furthermore, if there were only one machine on the street, the state could not afford to build so magnificent a road. If we want the convenience of having certain commodities within our reach, we must put up with the fact that these commodities must be within the reach of others. That is part of the bargain.

Nationalism would not be so bad if it could be the exclusive possession of one group. But it happens to be a commodity which all the world has taken up. If, as a principle, nationalism is good for the Jews, it is also right for the Czechs, and for the Jugoslavs, and for the Poles, and for the Arabs. It is part of a world situation. Do we then believe that there ought to be more nationalism or less in the world? There was a time, a generation ago, when most of us believed that there ought to be more nationalism because nationalism in those days was a creative force. It revived and sustained old cultures. It gave hope to the hopeless groups all over the world. It liberated oppressed peoples. But today nationalism has sown the seeds of destruction, and for us Jews, certainly, it has been a tragedy.

Because of the increase of nationalism we are declared aliens in land after land. Our love of country is scorned, our great personalities are condemned; we are driven from one land, and the gates of other lands are closed against us. The more nationalism in the world, the more intense is the Jewish tragedy. It is particularly pathetic that it is nationalism which is the chief barrier to Jewish work in Palestine. It is not Jewish nationalism which is the barrier, because what we meant was never really nationalism. Jewish "nationalism" has been creative. It has built roads, cleared swamps, eradicated disease, and sought union between Jew and non-Jew. What stands in the way of Jewish progress in Palestine is Arab nationalism. The Arabs in this nationalist world feel that they, too, are a nation, that Palestine is exclusively theirs. They want the gates closed. Their leaders have imported Bedouins from Transjordania to attempt the destruction of the work which labor and modernity have achieved through the hands of the Jewish settler. The nationalism of the world has aroused the nationalism of the Arabs and is halting the work in Palestine. In other words, what stands in our way everywhere in the world and in Palestine is modern nationalism. That is our chief enemy. We are on the side of liberalism, against nationalism. That is our only safety.

We must not imagine that this is a forlorn hope. Nationalism is only a fashion. In the time of the Roman Empire people had a world view. The church succeeded Rome and maintained a world view, a universal people. In the Reformation, nationalism arose; then in the French Revolution the liberal world view once more awakened. Now, since the World War, nationalism rages again. Nationalism is not necessarily permanent. It is a fashion which comes and will go, as it has come and gone before. The function of the Jew is to fight on the side of liberalism, for human friendship, for a lessening of human hate.

ARE JEWS A RELIGION?

Every religion differs from every other religion. No religion is an exact duplicate. Each is unique. But some religions are so different from the commoner patterns as to appear strange. Among these is Judaism. Judaism seems so strange in many of its aspects that it sometimes puzzles its own adherents. For example, every religion in the world has a definite creed, a statement of belief which you either accept or reject. There is no official creed in Judaism. No one is required to accept a definite statement of belief. Every religion has also an active technique of excommunication. It excludes those who are irreligious. Judaism definitely avoids such practices. Whereas other religions have excommunicated hundreds of thousands of unbelievers, in our history a terrified Portuguese congregation excommunicated only Spinoza and Uriel de Costa, and we are still apologizing for it. Moreover, we lack an authoritative church organization. Most religions have a heirarchy and a system of government that binds thousands of churches together. With us there is no united church. There is no bishopric. There is no presbytery that can tell any individual synagogue how it must conduct its affairs. Without official creed, or habit of excommunication, or church organization, Judaism is indeed a strange and a peculiar religion.

But strange as is the organization of Judaism as a faith, stranger still is the relationship of Jews to their faith. There are hundreds of thousands of Jews who are unbelievers. Yet they still consider themselves Jews. What sort of a religion is it if those who neglect it still consider themselves Jews? Or more curiously, two years ago certain missionaries—men of Jewish birth who were converted to Christianity and work to convert other Jews to Christianity—certain missionaries wrote to the Zionist organization demanding the right to participate in the upholding of the Jewish homeland in Palestine. Now, certainly, nobody who was once a Catholic and became a Protestant would insist upon joining the Knights of Columbus. No Protestant who became a Catholic would insist in participating in a purely Protestant endeavor. Yet, here are men who deliberately have abandoned Judaism and yet want to participate in a Jewish effort. What sort of religion is Judaism if not only those who neglect it, but those who try to convert others away from it, still consider themselves Jews? What, then, is meant when a Jew repeats the thought of the prophet Jonah and says, "I am a Jew"? What is the relationship between Jewishness and Judaism? To what extent may all Jewish people be considered part of the Jewish religion? In what sense are we a church? In the light of the peculiarities of Judaism itself, and the strange relationship of Jewish people to it, by what right may we describe ourselves today as a religion?

In modern times, the problem is complex and involved and difficult to clarify. In the past it was not so complex but rather easy to make clear. Today we are not sure of the relationship of Jews to Judaism, but the relationship of Judaism to the Jew in the past is written in large and legible letters on the pages of history. Two thousand years ago, when the Jewish State ceased to be, having been destroyed by the Romans, the Jewish people might as well have passed out of existence, just as, when tens of thousands of states in the past had ceased to be, the destruction of the state meant the destruction of its people as an entity.

But strangely enough, our State was destroyed and yet our people lived. Why? Because when the priests disappeared, the rabbis took their place. When the law of the Jewish State disappeared, the law of the Talmud took its place. When police power disappeared, the self-government of a cultured people took its place. Religion made of the Jewish people a literate people, gave it a self-governing Talmudic law, brought beauty into its exile by festivals which reminded them of the still waters and the green pastures of Palestine. Judaism as a religion created the institutions which united scattered Jewry and kept Israel alive.

For a group to keep alive, it needs more than institutions. It needs a definite state of mind. An individual may despise himself and yet keep on living, but when a group despises itself, it ceases to live. An individual may give way to self-contempt and, nevertheless, find life endurable; but unless a group has pride it will soon disintegrate and disappear.

When the world was sunk in superstition, and spells and incantation the only worship, when the life of man was a life of terror, of ghosts and demons, ours was the first faith that dispelled witchcraft, magic, and incantations, and established the first reasonable worship of God. When all the gods were material, when they were localized statues made by the hand of man, ours was the first faith to teach man to worship the omnipresent, impalpable, the spiritual soul of the world. When ethics and morals were just mores, customs of the group which taught you to respect your kin folk and consider strangers your legitimate prey, ours was the first faith to teach: "Thou shalt love the stranger for thou wast a stranger in the land of Egypt." We were the first to make ethics universal and dynamic. When all the world was sunk in despair, we were the first to turn the eyes of mankind from a golden age in the vanished past to a golden age in the unborn future. We added hope to the world. When sacred scriptures were the jealously guarded property of learned priests in every faith, we were the first to give all men a Bible, a book which has been the guide book of the human soul. We were the first to abolish superstition, to seek a spiritual God, to make ethics universal, to add hope to human history, and to give a sacred Scripture for the solace of the soul of man. Judaism as a rational ethical faith is our particular gift to the world. It is Judaism whose institutions kept us together and whose achievements were a source of our spiritual strength and self-respect. In this way did the Judaism of the past keep the Jewish people alive. Even an atheist Jew must admit, albeit reluctantly, that in the past, at least, Jewry would not have lived if it had not been for Judaism.

The past is vital. It does not die. It records its inscription on the souls of men. The Jewish people and the Jewish religion, although apparently two separate entities, have each a history so interwoven that it is impossible to understand one without the other.

That the Jew developed Judaism makes this religion rather unusual. Mohammedanism was given to most of the peoples of the earth by a conqueror. Christianity was given to all the peoples of Europe from without, and they accepted it. Judaism is not something which was given to and accepted by us; it is something we created. The important thing about Juadism is that it is Jewish. That does not mean that it is not universal. Its teachings are universal. Its ideals are universal. It instructs individual men to think of mankind. It is an instrument for universal ends. But the handle of the instrument is fitted to the hand of the artist.

It is remarkable to what extent Judaism bears the impress of the artist's hand, how much of Jewish nature is traceable to the Jewish religion. When you realize that, you will realize that the religion is not so puzzling after all. It is a reflection of our group psychology. We are a practical people. We are not prone to futile theological creed. It is against our nature as a people. We are a people which has suffered persecution. That is why we do not persecute each other, excommunicating those who differ from us in some slight way on a matter that cannot be proved. We are an individualistic people. We cherish our personal independence. That is why we do not tolerate a super-synagogue organization. All the so-called peculiarities of Judaism are just the expression of the spirit of the Jewish people. You cannot understand one without the other. I suggest this definition or at least this characterization of Judaism: Judaism is the soul of the Jewish people. The people is the body; the faith is the soul; and both are bound inextricably one with the other.

All serious philosophy has a practical side. Philosophy grows out of earthly problems, and returns to fructify the earth from which it has grown. Now it is a philosophic statement to say that Judaism is the spiritual aspect of the Jewish people; and the people to the faith are in the relation of the physical to the psychic. Although this sounds theoretical and philosophical, it is quite practical. For if Judaism is the natural spiritual expression of the Jewish group, whether it be neglected or fostered, then it is as permanent as Jewry itself. It is bound up with Jewish life, and therefore in every attempted solution of the problem of the Jews, we must always take Judaism into account. It is a living factor in all our contemporary problems. It helps us determine what shall be our attitude to the world and how the world should look upon us.

How shall the world look upon us? As a race? It does so in central Europe. The more racial consciousness there is, the more bitterness in the world. Shall we emphasize race consciousness in our own life? We know that, as a matter of fact, race is a very vague term, that among all the sub-divisions of the white race, all the strands are pretty well mixed. Why then should we unscientifically insist upon an absolutely different strain for ourselves and give comfort and strength to the maddened racialists of Europe? Not as a race shall we face a race-mad world.

As a nation? We are not yet a nation. We may perhaps become one. But in the modern world "nation" is as destructive a term as "race" is. It is the nationalism of the modern world reflecting itself in the nationalism of the Arabs which makes the magnificent work in Palestine so cruelly difficult. It is nationalism in the outer world which closes the gates to immigrants and increases bitterness and tension between the nations. For the sake of Palestine, and for the sake of the world, we want a world in which nationalism shall definitely diminish.

If not as a race and not as a nation, then the only way in which we can possibly face the world is as a religious community. It is true that there are hundreds of thousands of Jews in whom Judaism, the natural expression of the Jewish spirit, has died down and is, perhaps, entirely extinguished. It is true that there are hundreds of thousands of atheist Jews, but they need not fear to be represented by Judaism. Of this they may be sure: that Judaism will not misrepresent them. If anything, Judaism will do them more than justice; for Judaism is the voice of the best within us. We are not better than other folks; we are distinguished only because we happened to have produced one of the great creative religions in human history. That is the source of our self-respect. Judaism speaks in the name of the noblest part of our nature. What is more, when Jewish leaders speak with Christian leaders, when representatives of Jewish congregations address Christian congregations, they are speaking, indeed, to ordinary human beings; but they are addressing them at a moment when the group is trying to reach up towards ideal ends. So, when Judaism represents the Jew, it is our best meeting with the best.

What is the Jew then—race, nation, or religion? Strictly speaking, he is none of these. He is not a race. There is not a single pure sub-race under the great heading of the white race. A nation? Lacking soil and government, he is not a nation. A religion? He cannot be described as being a religion when hundreds of thousands are not religious. Yet, although not a race, he is so definitely a social type developed by environment that he has a sense of kinship, and in that sense may be popularly, although unscientifically, referred to as racial. He is certainly not a nation; but if certain Jews, impelled by nationalism, desire to build Palestine as a homeland, they are surely entitled to it as much as any Balkan nationality. And as for religion, we are not a religion, but we *have* a religion. We are the creators and carriers of one of the great religions of the world.

In a race-mad world, we will not be one more race. In a world destroyed by nationalism we will not add one more nationalistic fury. But in a world in which religion is trying to re-establish brotherhood, we walk in self-respect and in hope as the creators and bearers of one of the eternal faiths of the human race.

QUESTIONS FOR DISCUSSION:

1. What, in your opinion, are we: Race, Nation, or Religion?
2. Can Zionism be divorced from Nationalism?
3. Is it possible to ascribe definite attributes, physical, mental or psychic, to the so-called Jewish type of person?

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No. VIII

◆

JEWS AS NOBEL PRIZE WINNERS

◆

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On December 10th of each year the anniversary of the death of Alfred Bernhard Nobel, the Swedish engineer, who died in 1896, is commemorated by the awarding of the now famous Nobel Prize.

Five prizes of $42,880 each, not to mention a medal and other honors, are awarded each year for the most important discoveries in physics, in chemistry, and in physiology or medicine; also for the most distinguished work of an idealistic tendency in the field of literature; finally, for the best effort toward the fraternity of nations and the promotion of peace. The four first-named prizes are awarded by institutions at Stockholm, the Swedish capital; but the peace prize is awarded by a committee of five persons elected by the Norwegian Storthing, or Parliament, at Christiana, the Norwegian capital.

The award of a Nobel Prize to a humanitarian, writer, or scientist is so universally accepted as a mark of great and enduring distinction, that a survey of the Jewish winners of this prize should serve, to some degree, as a measure of the cultural creativity of the Jew.

The following records are presented, not with the idea or purpose in mind of boasting, nor with the intent to place the Jews on a pedestal as a superior people but rather to prove from Nobel records that the Jew has contributed far more than his proportionate share in those countries where the barriers were lifted from in front of him, and when he was accepted as an equal.

In Germany, where Hitler declared the Jew exerted a degrading and contaminating influence upon German culture, there have been thirty-eight German Nobel laurèates (1933). Of these, eleven were Jews, or twenty-nine per cent, about twenty-nine times Jewry's proportionate share as compared to the Aryan stocks. In Austria there were six. Of these, three were Jews, or fifty per cent as contrasted with an Austrian Jewish population of less than four per cent of the total.

It is interesting to note that the majority of the Jewish Nobel laureates earned their distinction since the beginning of the War. In a sense they represent part of the harvest which Germay was beginning to reap as a result of the more liberal policy which was gradually being adopted toward the Jews. What the remainder of this harvest might have yielded toward the enrichment of German cultural life, and for the benefit of humanity, will never be known, for the Third Reich has chosen to mow down and destroy every blade still standing.

This ruthless process of cultural emasculation is being pushed to extremes unheard of even in the darkest days of medievalism. Not only have mature scholars and academicians been driven from their posts, but all roads toward

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scholarship have been blocked for the Jew, from the universities down to the secondary schools.

Jews Who Have Been Awarded the Nobel Prize and Their Contributions:

Professor Gabriel Lippman is best known to the public through his discovery in 1891 of a process of color photography based upon the interference of light waves, the most scientific and exact of any of the methods for reproducing color, although it had not yet been made commercially practicable. Among physicists, however, his reputation is based upon the enunciation of the law of the conservation of electricity and a long series of researches in capilarity, electricity, and light. He was born in Luxembourg in 1845 and had been professor of physics in the University of Paris from 1883 until the time of his death. (He was a devotee of both optics and acoustics.)

Professor Paul Ehrlich, who has been at the head of an experimental therapeutic institution at Berlin, has directed his investigation to a warfare on tuberculosis, diptheria, and other diseases.

The Nobel Prize in Medicine in 1908 was divided between the Russian Metchnikoff and the German Paul Ehrlich for precisely similar reasons. From two very different standpoints they have approached the subject of immunity, one of the most important in the whole realm of medicine, as a curative art and science, and have made distinct contributions to it.

Immunity is often supposed to be a rather mysterious process, and indeed it is, but in spite of that it is one of the most familiar of medical truths. We all know that when a man has had measles or smallpox or typhoid fever, and still more when he has had such of the so-called children's diseases as whooping cough or mumps, he is not liable to take it again. This is not true for some infectious diseases as, for instance, diptheria, but it is true for most of them. Why this immunity should occur is the problem that has occupied medical science during the last fifty years particularly.

Prof. Paul Ehrlich took up the subject of the protective power of the serum of the blood. He showed that the watery portions of the blood, even when there were no corpuscles, red or white, in it, still possessed a bactericidal power. He further showed that this was increased whenever there were high powers of resistance in an animal or when it had acquired immunity to disease.

Prof. Albert A. Michelson in 1907 received the Nobel Prize as a recognition of the great importance of his discovery of a new method of determing the velocity of waves of light. The rank which Professor Michelson attained among physicists is indicated by the fact that this honor came to him only three weeks after the award by the Royal Society of England of the Copley Medal for Optical Investigation.

Prof. Michelson was a German by birth. Graduating from the Naval Academy at Annapolis, he subsequently carried on his studies at the Universities of Berlin and Heidelberg, and still later in the College de France. He resigned from the navy in 1881 and became a teacher of physics in Clveland. In 1889 he was appointed to the chair of physics in Clark University, and three years later went to the University of Chicago. The originality of his work in the field of physics is indicated by the number of honorary degrees and memberships in learned societies which he has received, not only in this country but abroad. In addition to his invention of an instrument for measuring the velocity of light, Professor Michelson has also invented a spectroscope, which is said to have a higher separating power than any other instrument in use; an interferometer, which not only measures the waves of light, but counts them; and several other instruments to measure distance by means of light waves.

Tobias Michael Carel Asser, of Amsterdam, and Alfred Fried, of Berlin, both Jews, divided the Nobel Peace Prize for 1911. Professor Asser was born in 1838, and served as the Dutch representative in The Hague Conference of 1899 and the International Court of Arbitration in 1900. He is the author of "Outlines of International Law" (1879) and "The Codification of International Law" (1901) and founder of the Institute of International Law, which received the Nobel Prize in 1904.

Alfred H. Fried was born in Vienna in 1864, but spent most of his life in Berlin, where he founded the German Peace Society. He was also editor of the Vienna Friedenswarte. He wrote many books, among which are the following: "The Peace Catechism" (1895); "Alsace-Lorraine and the War" (1895); "Under the White Flags" (1901); "The Peace Movement in Germany" (1903); "The Problem of Disarmament" (1904); "The Modern Peace Movement" (1906); "The First Hague Conference" (1907); "The Kaiser and World Peace" (1910). From 1912 until 1917 he was special correspondent, in Austria, of the Division of Intercourse and Education of the Carnegie Endowment for International Peace. He died in 1921.

Otto Wallach, who received the Nobel Chemical Prize, was born at Konigsberg in 1847. He was a brilliant youth and gained his doctorate at the University of Gottingen at the age of twenty-two. He worked his way up the academic ladder until 1889 when he was back as a full professor of chemistry at the University of Gottingen, and received the prize for chemistry in

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1910. His work on the constitution of the terpenes and the closely allied substance, camphor, remains to this day one of the classical examples of chemical research.

Robert Barany, Austrian physician, was born in Vienna, April 22, 1876, and became a lecturer on diseases of the ear at the university there in 1909. In 1915, when he was a military doctor at Przmysl, he was taken prisoner by the Russians, but after some time he was released as an invalid. In 1917 he was invited to Uppsala University as assistant professor for ear and throat diseases and thus gained the title of professor. In 1914 he won the Nobel prize for medicine, for his investigations in physiology and the methods of diagnosis, of great significance in the development of internal surgery. Barany also carried out important investigations in the physiology and pathology of the cerebellum and worked out a method for the objective diagnosis of one-sided deafness.

Henri Bergson, French philosopher, was born October 18, 1859, in Paris of Anglo-Jewish parents. After a brilliant career at the Lycee Condorcet, he hesitated for some time between literature and science. He taught philosophy first at the Lycess of Angers and Clermont, and then in Paris at the Lycee Henri IV, the Ecole Normale Superieure and the College de France. In 1918 he succeeded Emile Ollivier at the Academie Francaise. From that time he gave up teaching and devoted himself to politics and to international affairs, as head of a mission to America, and after the World War as president of the Committee of Intellectual Cooperation. In 1928, he was awarded the Nobel Prize for Literature for 1927.

He is one of the most highly esteemed of contemporary students of philosophy. There is in his philosophy one outstanding idea which is said to have come to him during a walk at Clermont-Ferrand, when he was 25 years old. Since Plato, Philosophy had consisted in eliminating duration, in regarding time as an illusion and finite being and eternity as one, and Bergson asked himself whether, on the contrary, the being, of which the philosopher took cognizance by reflection, might not be one which endured, might not be time itself.

All Bergson's work is concerned with duration and movement. He does not proceed by general speculation. In his opinion, philosophy, like science, can only progress by disregarding general theories and universal systems, and devoting attention to particular problems, each of which demands its own point of view. The solution of any one of these does not necessarily involve an analogous solution of the others.

Albert Einstein, German-Swiss physicist, was born of Jewish parents at Ulm, Wurttemberg, May 14, 1879. His family migrated to Italy in 1894, while Albert Einstein went to a cantonal (District) school at Aaran in Switzerland. He attended lectures while supporting himself by teaching mathematics and physics at the polytechnic school at Zurich until 1900 and finally, after a year as tutor at Schaffhausen, was appointed examiner of patents at the patent office at Berne, Switzerland. In 1913 his preeminence had become so evident that a special position was created for him in Berlin, director of the Kaiser-Wilhelm Physical Institute. He was elected a member of the Royal Prussian Academy of Sciences and given a stipend sufficient to enable him to devote all his time to research. He was elected a foreign member of the Royal Society in 1921, having also been made previously a member of the Amsterdam and Copenhagen Academies, while the universities of Geneva, Manchester, Rostock and Princeton conferred honorary degrees on him. In 1925 he received the Copley Medal of the Royal Society and in 1926 the gold medal of the Royal Astronomical Society in recognition of his theory of relativity. He received a Nobel Prize in 1921.

A physical theory of relativity was first advanced by Einstein in 1905. Its peculiar novelty consists in its radical revision of our ideas of space and time. A relative concept has meaning only relatively to certain other ideas or conditions, and these must be stated in order to complete the meaning. To the people in the Middle Ages, believing in a flat earth which was the center of the Universe, "up" was an absolute notion. Today we regard "up" as a direction which is only defined relatively to a particular observer at a particular time, so that it does not mean the same direction to any two men or to the same man at different times.

When we say a thing moves we always mean relatively to certain other things which we assume to be at rest. A train moves relatively to the earth, but it is equally true that the earth moves relatively to the train.

Fritz Haber, German chemist, was born in Breslau on Dec. 9, 1868. He studied at the universities of Berlin and Heidelberg and at the technical high schools at Charlottenburg and Carlsruhe. He was then appointed staff professor at Berlin university and afterwards became director of the Kaiser Wilhelm Institute for Physical Chemistry and Electrochemistry. He made a special study of thermodynamic technical gas reactions, and also made experiments in connection with the synthesis of ammonia and the influence of very high pressures and high temperatures. During the World War he studied the gases used in warfare and their effective frustration by gas masks and chemical means. He conducted particularly important researches in collaboration with Bosch, which led to the establishment of the Haber-Bosch method for the production of ammonia from atmospheric nitrogen. On the purely chemical side Haber made a thorough study of the electrolytic reduction of nitro-benzene under various conditions, and has carried out other electrochemical investigations. In 1918 Haber received the Nobel Prize in chemistry for researches in synthesis of ammonia.

Adolf von Baeyer, Munich, received the Nobel Prize in chemistry, in 1905. He was a German chemist born in Berlin in 1835. He studied under Bunsen and Kekule and taught in the Gewerbeakademie in Berlin from 1860 to 1872. He was professor extraordinarius of the University in Berlin from 1866-72 and became Professor at Strassburg in 1872 and in 1875 was made Professor at Munich, where he succeeded Liebig. In 1905 he received the Prize for chemistry and in the same year an edition of his collected works appeared. He was an authority on the chemistry of indigo which he was the first to prepare synthetically. The specific award was "... in recognition of his services in the development of organic chemistry and the chemical industry through his work on organic dyes and hydroaromatic combinations."

James Franck, born August 26, 1882, Hamburg, Germany; awarded Nobel Prize in physics in 1925 for researches in theories of atoms. Was also professor of physics at the University of Gottingen.

Gustav Hertz, born July 22, 1887, Hamburg, Germany; awarded Nobel Prize in physics in 1925 for researches in theories of electrons.

Paul Heyse, Munich, received award in literature in 1910. He was born in 1830 and died in April of 1914. He was given the Prize ". . . as a mark of esteem of an artistry, finished and marked by an ideal conception, which he was shown during a long and significant activity as lyric dramatist and as an author of romances and famous short stories." More than one hundred and fifty of the little Novelles are accredited to him, in addition to prodigious industry in other literature forms. His Novelle bears in some part resemblance to the short stories of Hoffman, Tieck, Alfred de Musset and the Americans, Poe, Hawthorne, and O. Henry. In more definite method than some of these contours, Heyse developed a principle which he applied and explained in his introduction to his "Deutscher Novellenschatz"; he stresses the fact that the essential foundation of this form is "what children call the story," but he adds, "A strong silhouette should not be lacking."

Karl Landsteiner, born June 14, 1868, Vienna, Austria; awarded prize in medicine in 1930 for discoveries in classifying different types of human blood.

Otto Warburg, Berlin, received the Nobel Prize in medicine in 1931, at which time he was professor at Kaiser Wilhelm Institute. The prize was given specifically for his work in cancer, biological physics and respiratory functions of the blood. His work with cancer is best known. Warburg has paid most attention to the construction of cancer cells, proving that they are different from ordinary tissue cells and do not need oxygen on which to thrive.

Otto Meyerhoff, born April 12, 1884, Hanover, Germany; awarded prize in medicine in 1922 for researches in transformation of energy in muscles.

Richard Willstatter, (born in Baden, 1872), succeeded Baeyer in the chair of chemistry at the University of Munich. He received the Nobel Prize in 1915 for his researches in the chemistry of chlorophyll (the green coloring matter contained in plants). It is no exaggeration to say Willstatter's chlorophyll researches belong to the very best work in the whole domain of organic chemistry. Wittstatter entered the University of Munich when he was eighteen and remained there for the next fifteen years, first as a student, then as a research worker and finally as professor extraordinarius in charge of organic chemistry. In 1905 he became professor at Zurich Technical High School, and in 1912 he was called to the newly created Kaiser Wilhelm Institute in Berlin-Dahlem. Willstatter had done much pioneer work on the chemistry of the plant alkaloids, on the blood pigment, and on the plant pigments.

The readiness with which some Jewish intellectuals in Germany have in the past century forsaken their ancestral faith, either to gain coveted positions to which their Jewishness was an insurmountable bar, or to document their complete devotion to the cultural life of their beloved Fatherland, tinges all these restrictions placed upon the Jew today with irony as well as tragedy. Unless we consider as Jewish such a general trait as devotion to scholarship, which is certainly the exclusive possession of no one group, the work of this whole class of men can in hardly any sense at all be called Jewish. Still, there are those who do believe that there was something typically Jewish in the labors of the Jewish intellectuals. This was, the moral note which they stressed and which supplied the motivation for their efforts to enlighten, to heal, and to help struggling humanity; this was their dogged persistence in bringing "the ethical tone into the concert of humanity."

Whether or not the regimentation which the Third Reich imposes on cultural activity as rigorously as on all other phases of life, will lead to the advancement of German civilization may perhaps be a moot question. One is prompted to believe, after reviewing the restrictions and regulations of the Third Reich, that the general spirit of complete intellectual and social regulation will not be favorable to scholarship and artistic progress, even in a purified Ayran state.

QUESTIONS FOR DISCUSSION:

1. Is there anything in the spirit or nature of the Jew that makes him sympathetic to new ideas and new currents of thought? Has he more perspective?

2. What does Germany stand to gain culturally by the exclusion of the Jews from German cultural life? What does she stand to lose?

3. What, in your opinion, will be the status of the Jew in Germany in the event of Hitler's downfall?

4. Of all the contributions mentioned, which one in your opinion has done most for civilization?

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No. IX

OUR ECONOMIC ARENA

Present Economic Trends and Their Effects on Jewish Life in America

By

SELIG PERLMAN

Suite 1601-5 — 130 No. Wells Street — Chicago, Illinois

OUR ECONOMIC ARENA

THE NINETEENTH CENTURY fully expected the solution of the Jewish problem to follow as a by-product of the liberal transformation of society. Marx describes succinctly though cynically how the new régime destroyed prejudice. "The bourgeoise," says the *Communist Manifesto*, "has pitilessly torn asunder the motley feudal ties that bound man to his 'natural superiors' and has left remaining no other nexus between man and man than naked self-interest, than callous 'cash relations' . . . all fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify." Liberals, to be sure, in acclaiming the same destruction of the "ancient and venerable prejudices," saw in it something vastly more inspiring than the equal freedom of all capitalists, whatever their origin, to exploit labor. Nineteenth century thought agreed, however, that with the abolition of the feudal régime the Jewish question could only continue as a "hangover," though not without use to reactionaries.

Yet today the Jewish question in its most acute, economic form has reappeared not only in the stagnant waters of the ancient bed of the economic stream, but in its latest bed, in the very midst of the most advanced phase of capitalism—Sombart's "High Capitalism."

In attempting to give an answer to this puzzle we must begin by discarding abstractions, however central, in our *Weltanschauungen*. We must study, instead, the actual psychology controlling economic attitudes and behavior—not the traditional psychology of the "economic man" nor the equally traditional psychology of the "class-conscious proletarian"—but the psychologies of the concrete "organic groups" of the countries in which Jews live. And we must study them in the process of their continuous adaptation to altering circumstances.

The subject of economic psychology has recently evoked a voluminous literature. The main quest has been for the origin of the capitalist spirit. Some hold it came with the Renaissance; others with the Protestant Reformation. All the writers have centered their attention on the marvel of the kindling in the human breast of an unbounded ambition for money-making in spite of the determined religious training of the times. But a better insight may be gained by studying the same phenomenon at the point where it emerges as a clash between the business-minded individual and the heretofore undisputed economic régime—the régime of the publicly chartered guild. It was a struggle, in fact, between two rival economic motivations: a "scarcity consciousness" and an "abundance consciousness." One, with an economic discipline imposed by the group upon the individual, led to exclusiveness; the other, on the contrary, led to individual economic freedom and to the wide-open door.

The medieval guild started with the premise of a scarcity of economic opportunity, a definitely limited market opportunity. These limitations arose out of the still prevalent self-sufficiency on the manors and even in the urban centers, and also out of the scant purchasing power of customers, the landlords and officials. This "scarcity consciousness" was also abetted by the feeling of insecurity engendered by the hostility of the world without, the feudal world in which the guild fellowships were like tiny islands. Hence the guild felt that it could permit the individual member to strive only for a livelihood, not for profits or riches. The "go-getter" type, the "kulak," who sought to enlarge his own operations and thereby definitely diminish his fellows' opportunity to earn a livelihood, had to be put under strict control. Accordingly, the guild decreed limitations upon size, "stints" of yearly turnover, and the sharing of windfalls—in addition to a hundred and one standard competitive practices. In a word, the guild practiced a "communism of opportunity" as a check upon individual enterprise (which it did not question).

The corollary of "communism of opportunity" was exclusiveness. If one is obliged to share a limited opportunity, one wants as few co-sharers as possible, and one is also particular who the co-sharers are. Those to be kept out of this jealously guarded common preserve of opportunity were members of other guilds (though fellow-townsmen), foreigners (residents of neighboring towns, too, were foreigners), and, *a fortiori*, Jews.

The egalitarian and exclusive guild held sway as long as markets were local, trade sluggish and opportunities for big gains non-existent. When commerce expanded, the business man type jumped to the front. He came from every walk of life, from the nobles and the "kulak" within the old guild down to the peasant who had but recently purchased his freedom.

Growing opportunity brought the business man out, and he in turn made opportunity grow. He was a natural optimist. Where the old guildsmen prized

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security above everything, he was eager to play for big stakes. Therefore, the guild discipline which lock-stepped him with his sluggish-minded fellows, and which held down his business "size" in order to protect their opportunity, became more than irksome. To be sure, the old guild framework was to him not wholly without profit. Where he had the advantage of origin out of the "legitimate" guild fellowship, he could use the legal guild monopoly against outsiders who were without such a certificate of economic "legitimacy." But, in any event, the guild-sprung capitalist knew how to sabotage the old egalitarian economic discipline and to shift to *laissez-faire* where it was to his advantage—particularly on the labor market. Finally, with the Industrial Revolution, economic opportunity began to expand with such accelerated tempo that soon the last barrier to *laissez-faire* crumbled.

Was capitalism, then, the product of the Renaissance, of the Reformation, or perchance of the "Jewish spirit"? Frankly, I am skeptical about these ideological interpretations, however brilliant. Such skepticism appears not unjustified when we discover that the "communism of opportunity" of the Roman Catholic guildsmen is quite identical with that of the Russian orthodox peasants in their land communes (they shared alike the land opportunity) and with that of most American trade unionists (who share their job opportunities, as under the "equal turn" in the coal mines and as outright sharing of work in other trades). It is also pertinent to recall that, as a matter of fact, modern capitalism originated in Catholic Italy and South Germany; and that in Russia the tradition-bound "Old Believers" contributed some of the most successful capitalists, notably the Morozovs. No! Economic individualism was the product of expanding opportunity. In an age dominated by abundance-consciousness there was no point in "hoarding" opportunity for a few "legitimate" masters and traders. Rather it was held that enterprise, *even by Jews*, far from depriving the so-called "rooted" population of its livelihood, actually multiplied jobs and other opportunities, besides making the country rich and powerful. *Laissez-faire* and the disappearance of the ghetto were bound to follow.

However, even "High Capitalism" failed to erase scarcity-consciousness. But we must note this difference: while formerly this scarcity-consciousness had enjoyed high patronage—the all-powerful Church—it was now forced to be content with low abodes. As a matter of fact, the guild psychology in the main has persisted to our own day among shop-keepers, independent handicraftsmen and wage-earners. Among all of these the belief continues that it is wrong to compete to the limit of one's ability for the largest share possible of the available opportunity. Here also the notion survives that there are certain claimants to business and jobs-opportunity who are more "legitimate" than others—by virtue of their race purity, religion, long residence, formal craft training, or what not.

So there is little occasion for surprise when, in Nazi Germany, Jewish shopkeepers are not only deprived of their customers but also forced to continue to employ their Gentile help. Unsportsmanlike and unjust as this demand sounds to our twentieth century ears, it is not so to a traditional scarcity-conscious mentality—that is to say, to the petty bourgeoisie now in control. For had not the Jew originally intruded upon economic opportunity to which he had not the least claim, since it has always been the collective patrimony of others?

Hence, all that the Jew has acquired, the opportunity itself as well as the wealth it has permitted him to accumulate, should be "logically" forfeitable to the "legitimate" owners of that opportunity. Nineteenth century liberalism, far from having erased this "organic" *Weltanschauung*, had merely hidden it from view for the time being.

But one need not look for scarcity-consciousness and its resulting attitudes only among the "lower orders" in society, for it has never been without influence even in the highest places in capitalism—particularly in American capitalism. Here it is due, evidently, to the considerable osmosis of feeling and ideas between the upper managerial group and the lower economic strata—white collar, small business and others. The alleged objective, impersonal attitude of capitalism—its disregard, as purely irrelevant, of any social, religious, and racial distinctions among claimants to opportunity—really holds only on the entrepreneurial level, where the individual needs no one's consent to enter the lists.

On the employe level, however, things are different. Here "employment policy" rules. Not just the sort of "policy" that comports with the famed economic rationalism of capitalism, such as choosing employes from among nationalities of marked docility. That, to be sure, holds for jobs that offer neither security nor chance for advancement.

The "policy" which guides the filling of career jobs and status jobs is hardly the product of the abstract spirit of profit-seeking. It is a known fact that most large American corporations employ Jewish office help only at the peak of business activity, and quickly get rid of this "marginal" element as contraction sets in. This discrimination is especially pronounced in lines of activity where jobs confer some social prestige—banking, insurance companies, public utilities, "exclusive" department stores, the better newspapers. On that level even Jewish-owned businesses succumb surprisingly often to the same feeling. Consequently the farther the process of concentration is advanced and the more business resembles a hierarchy, the larger becomes the area subject to "employment policy" and the scanter may therefore be the chance of a socially "marginal" group like the Jewish. If the earlier, small-scale capitalism has opened, as in Europe, the door of opportunity to the Jew as a business man, may not the later, corporate "High Capitalism" be unofficially re-creating, as in the American setting, an insuperable barrier around the sphere of economic opportunity paramount today, that is to say, employment opportunity?* Moreover, in a wider sense, the same "employment policy" reaches beyond salaried positions. It also covers relationships on a fee basis, as with advertising agencies, law practitioners and accounting firms.

The existence of such discrimination is beyond dispute. It is enough to go through the rather disheartening experience of trying to place a few young Jewish Doctors of Philosophy in academic positions or to observe the selections made by the agents of the larger corporations, who in the spring of the year come to the more important colleges looking for suitable material among graduates; or, finally, to follow the tribulations of any young Jewish physician seeking a residency in the better non-Jewish hospitals.

It is harder to get at the cause or causes of discrimination because those who practice it are themselves not quite clear as to what impels them. We are familiar with the usual charges. The Jewish employe is held to lack "loyalty"; he is too self-assertive and wants to *run* the business; he cringes before superiors and tyrannizes over subordinates; he is too "intense" for comfort; he antagonizes customers by his eagerness and fellow-employes by his ultra-competitiveness. No fair-minded Jew wants to deny that their history as a "chosen people" has given the Jews a unique conditioning, so that *in the mass* they display characteristics deviating from the Gentile standard. It is, however, surprising that fair-minded Gentiles should display so much alacrity in arriving at generalizations about the Jewish character, often on extremely limited observation, and that they should cling to them with such tenacity even in the face of voluminous contradictory evidence. Occasionally events have spectacularly disproved such hasty generalizations. As late as twenty years ago the view was held by the most reputable American social scientists that Jewish workers were incapable of maintaining a stable trade union organization.

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*In Germany, apparently, Jews not only abounded in the highest reaches of the business world but freely extended employment to fellow-Jews. They thus flaunted a red flag in front of the bull of scarcity-consciousness.

Yet it is hardly adequate to diagnose this as a specific anti-Jewish race prejudice—one inherent, so to say, in the "blood"—even if account is taken of the deepened emotional overtone coincident with the recent influx into business and the professions of large numbers of second-generation Jewish immigrants from Eastern Europe. Poles seeking office jobs in cities, where they are numerous, tell of similar rebuffs, and their employers talk glibly about Polish "traits." In my view it is the same scarcity-consciousness manifesting itself. Having originated and been preserved among the lower middle class, this scarcity-consciousness has now permeated the higher reaches of economic society. When opportunities are felt to be too few to go around, people eagerly seize upon any differentiating characteristic—race, nationality, religion, residence or what not—in order to eliminate claimants; then those who remain can look forward to their accustomed livelihood. Thus, "organic groups" get formed; thus also pariah groups are made.

The spoils system in America's political democracy has mitigated this "organicism" in government employ, for the politician's open-mindedness as a vote-seeker cuts across its lines. It has, therefore, showed itself first in private enterprise, where America's "social" democracy has produced an attentiveness in the highest places to the scarcity-consciousness of the lower strata.

Of late, however, big business itself has arrived, of its own accord, at a scarcity-consciousness. To be sure, at first one fails to discover scarcity in our modern society with its prodigious industrial capacities. Yet, in the sense of a lack in economic opportunity, which under a capitalist price system can only mean opportunity to sell at a profit, our scarcity is perhaps more pronounced than scarcity in the poorest medieval society.

Nor is this the result of temporary depression but rather of a permanent change from the nineteenth century situation. In Europe the abundance-consciousness of that century primarily was the consciousness of England, whose business men, due to her priority as an industrial nation, faced an unbounded market opportunity in the more backward nations. From England it spread to the industrial states of the Continent, bringing *laissez-faire* in its train. In America the unoccupied spaces of the West spelled unlimited opportunity even to the toiler. Today it is all changed. Today the industrial nations on both sides of the Atlantic are witnessing a contraction of their opportunity. The "backward" nations refuse to stay backward any longer. Spurred by a passionate nationalism and by fear of war, they are feverishly developing national industries behind prohibitive tariffs, while many of the industries in the new countries, by well marshalled attacks upon an already dwindling international trade, are adding to the difficulties of the older countries. As a result, the latter countries are driven to an economic nationalism inspired by a typical scarcity-consciousness.

To repeat, it is absurd to talk of a reign of scarcity in our day if we mean physical scarcity. But, denied the safety valve in foreign market demand, the very abolition of the spectre of physical scarcity by our astounding technological progress has contributed, under our capitalistic institutional set-up, to a stifling of economic opportunity, of markets and jobs. Future generations may come to look upon the era of *laissez-faire* and all its manifestations as the product of a unique conjuncture of circumstances whereby a few nations temporarily enjoyed an unusual economic opportunity. Hence they embraced economic individualism, only to repudiate it with the disappearance of that comfortable state of affairs.

Contraction of opportunity in the present phase of capitalism is also creating a trend towards an internal economic discipline. What we are witnessing today is in effect a return to the economic practises of the guilds. Industries have organized into trade associations and cartels which, like the guilds of yore, are aiming to ration market opportunities by fixing standards of competition, prices, *et cetera.* Standards which during the era of expansion were observed only by trade unionists, achieving but a platonic adherence among the master-workman class, are now being promulgated by business leaders, who are thus unconsciously imitating the "communism of opportunity" of the medieval guilds. And with this, as its inevitable corollary, enters the notion that the opportunity must be held solely for the "legitimate" members of the trade.

Concretely, how does it affect the Jew in business and in the professions?

As a socially "marginal" group, lacking the all-important natural social contacts, the success of the Jew has ever been dependent, in the main, on discoveries of new fields for profitable endeavor. *The economic freedom of the Jew, the gift of the nineteenth century, was more a freedom to create new economic opportunity than a recognized equal claim to already existing economic opportunity.*

These new fields of economic opportunity were either totally new industries, like moving pictures; or old industries and business pursuits, like the garment industries, to which the Jew brought division of labor, an accentuation of the style factor, flexibility in production organization, and the like; or, finally, a pursuit like metropolitan real estate, always a speculative business, but put on an even more speculative footing by the Jew. When forced to meet the Gentile competitor on the old battleground, the Jew had to overcome the reluctance of the Gentile purchaser by extra inducements, notably by lower prices.

By and large, from the standpoint of the Jew, anything that savors of stabilization—such as cessation of industrial change and expansion, or market apportionment by constituted group authority replacing competition—creates additional difficulties. Expansion and individualism had originally let the Jew in. Expanding opportunity took the curse off the Jew's aggressiveness as a competitor. By contrast, under a "stabilized" capitalism competitiveness *à outrance* is not wanted. Emphasis is laid on "cooperation," "leadership," the art of smooth persuasion, lobbying.

However, under this new dispensation, whether the Jew continues competitive or goes over to "co-operation," he is equally up against it. Competitiveness, the virtue of yesterday, has admittedly become the vice of today. But to "co-operate" with personal benefit—and business even in the new age is not unmindful of solvency and profits—the Jew lacks the imponderable advantage of socially "belonging," of being free from the unmerited suspicion which surrounds him as an "alien" and seriously hampers his moves. And as business developes a stronger and stronger scarcity-consciousness, the desire to eliminate as many as possible from the circle of the co-sharers also grows stronger, and with it the "will to believe" the worst of one's Jewish competitors. After all, there was merit of a sort in the "callous cash nexus" of the "pre-co-operative" undisciplined capitalism, of which Marx spoke.

But, it may be asked, why grow pessimistic about the Jewish future just because capitalism is becoming a guild capitalism? Is not capitalism destined to make way for a socialist order, no matter what form it may seek to assume? Will not socialism realize the economic emancipation of the Jew which capitalism commenced but failed to complete?

It would take us too far afield to subject to an adequate critique the Marxian theory of social development. Suffice it to say that whatever confirmation the post-war developments have given to Marx's analysis of the *economic* trends in capitalist society, the *psycho-political* trends have moved in the opposite direction. The middle class, though greatly shaken economically, has stubbornly refused to accept the Marxian verdict that politically and socially it is doomed merely to choose between a capitalist or a proletarian hegemony. Instead, the middle class has managed to find expression as an independent political power and to impose upon capitalist and proletarian alike a national economic discipline reflecting its own mentality. It is immaterial in this connection whether the means employed are fascist or Rooseveltian. What in any case is true is that in a society of the non-Russian, Western pattern the strategic position of the middle class precludes a straight "proletarian" transformation. Only in Russia, where capitalist reserves in the shape of a middle class (the land-hungry and "mir"-minded peasantry was hardly that) were absent and where the political incapacity of the propertied classes in general was simply phenomenal, did it prove possible for a bold group of really revolutionary intellectuals to seize power and to hold it. It is paradoxical but true that an "advanced," communist revolution is possible only in a backward country lacking the "organic" groups, notably the middle class, to offer the necessary resistance.

As regards the countries to the west of Russia, it appears that the best that can be hoped for by the Jews—whose stake in the social order is all the greater because they are particularly exposed both in peace and war—is that the middle class will continue serene enough of mind in the midst of its economic hardships to turn a deaf ear to the cure-all of fascism, and will try instead to remedy its ills by the route of "progressivism." In either case, whether the middle-class government rules constitutionally or by force, there is hardly any prospect of the dethronement of scarcity-consciousness.

Labor, organized in socialistic unions and parties, has traveled farthest away from this scarcity-consciousness, with its characteristic exclusionist propensity. In Europe, at any rate, there was no truer inheritor of the broad humanitarianism of the earlier bourgeois revolutions than the labor class. The intellectual socialists who shaped its mental outlook can justly be proud of this achievement. However, where the trade unions originated independently of intellectuals as in England, and also continued free of intellectual mentorship as in the United States, labor has developed a "job consciousness" which is the guild outlook adapted to modern conditions. In fact, in the labor movement the struggle has never ceased between the broader outlook of the official labor philosophy, as preached by the leaders and practiced by surprisingly many of them, and the more narrow, "organic" attitude of the rank and file. So it has come about that in new countries, where

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the problem of the alien and the immigrant is a grave problem, the cohorts of militant nationalism have risen from the lower middle class and the wage earners.

What practical remedies may one suggest to avert from ourselves the menace of economic pariahdom in America?

First, it is our duty to hold fast to those areas of economic opportunity which we have ourselves created. Certainly the mass evacuation of the job opportunities in the clothing industry during the "prosperity" of the 'twenties was a serious blunder. We shall have to educate the average Jewish worker away from the senseless snobbiness that makes him place a higher value upon the status of the struggling small boss than upon that of the wage earner whose security and dignity can be protected by the effective International Ladies' Garment Workers' Union and the Amalgamated Clothing Workers of America. But it is even more urgent to exercise pressure upon the Jewish employer who deliberately discriminates against Jewish applicants, either because the others are more docile or lend more "class" to his business. This is by no means a call to an aggressive Jewish economic nationalism within American industry, but a suggestion for measures of reasonable self-protection against adverse pressure. In the nature of the thing no part of this campaign should be undertaken by the labor movement, which must steer clear of adding troublesome issues to its other burdens. It is a job for a special organization and for the Jewish press and other agencies of Jewish public opinion.

The problem is, of course, gravest for the younger generation. Although no figures are available, it is safe to say that a far greater proportion of Jews than Gentiles enter college with the determination to make a complete break with the economic pursuits of their fathers. Accordingly, the mass drift has been towards the professions—law, medicine, dentistry, accountancy, teaching, and engineering, Overcrowding in the professions has become proverbial—especially among Jews. The Jewish community itself can offer at best only a limited market for the services of these new *cadres* of professionals, and then only when business is booming and standards are rising. And we have seen that big business and industry are extremely reluctant to employ or to enter into business relationships with Jewish trained talent.

Indeed, the disposition of our Jewish young people to uproot themselves from the economic soil of their fathers has brought on a veritable crisis in Jewish life in America. Something could be achieved if it were made clear once and for all that—a few Jewish industries aside—the lot of American Jewry is tied up with small-scale enterprise. Therefore, whenever possible our young people should seriously consider their inherited business opportunities as something to build on, to improve, and to adjust to the "new competition." Incidentally, this should offer as much challenge to trained ability as the blind-alley jobs with big corporations which only the lucky few may hope to find, and should also seem more desirable than the lot of a "professional" with an uncertain future.

But, after all, conservation of opportunity alone can hardly solve the economic problem of the Jew. He must seek out new areas of economic opportunity to balance his "lost provinces" and to take care of natural increase. To some extent this is happening spontaneously. For instance, the ladies' shoe industry has recently fallen into Jewish business hands, probably as a consequence of the accentuation of the factor of style. In general, however, "spontaneity" is inadequate and must be replaced by conscious collective planning. In this connection we should consider anew the possibilities of the Jew in agriculture.

The movement of the Jew into agriculture has suffered in America from the handicap of philanthropy. Rich philanthropic Jews have been eager to establish their recently immigrated breathren on the land in order to minimize unseemly congestion of Jewish poverty in the large cities where it would be on view and fraught with problems. But the philanthropist overlooked something vital in the picture. The average man judges his own economic situation in the light of the opportunity he thinks is open to him and he will go in pursuit of that opportunity, namely, to earn a living or better in congenial surroundings and to give his children a desirable start in life. If by following his bent he is breaking the heart of his self-appointed guardians, it is small concern to him.

Yet, though the call of the land has been not even a whisper compared with the potent call of urban opportunities, it is estimated that about 100,000 Jews in the United States are today deriving a full or partial livelihood from the soil.

Can agriculture become the badly needed "new province" of Jewish opportunity? At first blush the idea appears nonsensical. With a net loss of 1,200,000 in the total farming population in the United States between 1920 and 1930, what can agriculture offer to the Jew? Yet there may be more in the proposal than at first meets the eye. True, practically every branch of American agriculture has suffered from serious depression for over a decade; and at present no end of it is in sight, notwithstanding the strenuous efforts of two national administrations. However, the trend in the whole world today is for public effort to center on the economic rehabilitation of agriculture. The tiller is the pet child equally of fascist and New Dealer. In the eyes of economic nationalism agriculture is endowed with the virtues of a Cinderella and should be similarly rewarded. In the grave uncertainty surrounding our society, it is agriculture, whatever its present tribulations, that is perhaps becoming increasingly a safer bet for the future than most pursuits in the towering economic super-structure.

Assuming that agriculture will in time come into its own, the present depression with its extremely low prices on agricultural investments would seem to make this the strategic moment for a Jewish entry. With our numerous agricultural colleges clamoring for students to fill their unused capacities, scientific training has become easily accessible. Hence that entry could be made by our young people in quite a different spirit from a generation ago, when the hopeless attempt was made to substitute enthusiasm for knowledge. Moreover, the automobile and the radio have eliminated the social and cultural isolation of farm life.

How about the socio-economic adjustment? Farmers, as a rule, are not conscious of one another as competitors. The prices of their products are determined, as a rule, on a wide market and by forces having nothing to do with personal competitive skill. The market relationship is anonymous, impersonal. The Gentile farmer can harbor no suspicion of his Jewish neighbor on the score of "stealing" his market opportunity. Moreover, among farmers the new cooperative gospel of market control can open no vexatious issue as to who lives up or who does not live up to the new precepts. For, in the nature of the thing, the individual's part in the program of control, such as acreage restriction, is carried out in the open, and the reward is computed on the basis of similarly open data. Farmers, as experience has shown, are anything but averse to Jewish leadership in farmer movements.

To the Jewish youth, now being pathetically driven from pillar to post in corporate industry, agriculture may indeed offer an avenue to a new deal.

The above article was written by Selig Perlman, Professor of Economics at the Wisconsin University. It was written for the FIRESIDE DISCUSSION GROUP, and also appeared in the Menorah Journal.

QUESTIONS FOR DISCUSSION

1. Why are the Jews found in such small numbers in agriculture?

2. What evidences are there in other countries (i. e., Russia, United States, Palestine, etc.) of the success or failure of the attempt to make the Jew a farmer?

3. How effective is agriculture as a solution to the general occupational problem of the Jew?

4. Do you believe it wise to direct Jewish students into the field of agriculture? Why?

5. What in your opinion can be done to broaden the field of economic endeavor for our young Jews?

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No. X

HOW FAR ZIONISM?

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HOW FAR ZIONISM?

THROUGH recent events Zionism has been moved into the foreground of publicity. The movement, which seeks as its ultimate aim the reorganization of Palestine as a Jewish State, is of interest not only to Jews, and that irrespective of their attitude towards religion—but also to non-Jews. For Zionism involves the future of Palestine; and Palestine is a country equally sacred to the followers of three great religions—to Christians and Mohammedans, as well as to Jews—who together constitute about one-half of the entire population of the world. (There are, on a rough estimate, about 240 million Mohammedans, about 565 million Christians and about 15 million Jews, a total of 820 millions or about 50 per cent of the world's population.)

There are three main aspects of Zionism which need to be sharply differentiated from each other, though in the movement itself they tend to coalesce—Religious, Economic, and Political Zionism. But before we go into the latter it would be well for us to understand the platforms and program of the Zionist Party; also to view the progress and development attained in recent years.

Since the calling of the first Zionist Congress by Herzl in 1897, the Congress has been the supreme authority and organ of the Zionist Organization. Its delegates are elected upon the basis of one for every 400 shekel payers. All Zionists—that means all shekel payers—without distinction of sex, above the age of 18, are eligible to vote in the elections, and those above the age of 24 are eligible for election as delegates.

At the first Zionist Congress in Basle, Switzerland, August 29-31, 1897, the Zionist Organization was created in the following form:

The Central Committee, to which each national Federation elects a number of members proportionate to its own membership, has the authority to adopt important decisions in the interval between one Congress and the next. It meets once between Congresses with the Inner Actions Committee.

The Actions Committee is the executive committee of the Congress, and consists of 25 members elected by the Congress, and the members of the Inner Actions Committee. It carries the mandates of the Congress and conducts the business of the Organization.

The Inner Actions Committee is the administrative committee of the Actions Committee. It is elected by the Congress itself. Its number has varied from five to seven members. All its members must reside in the same city, that they may meet frequently.

Federations are organized in all countries which hold conventions and have democratic organization. Local organization, dues, etc., are determined by local needs.

The *shekel*—or poll-tax of 25 cents per annum—must be paid by every organized Zionist in the world, through his local Federation or party. It is used by the Actions Committee for organization purposes. It is based on the Biblical poll-tax which was in post-Biblical times collected from all Jews everywhere for the support of the Temple.

The Zionist flag is a white ground with a light blue stripe near each border, running horizontally, and a light blue Mogen David, or double triangle (six point star), in the center between the two stripes. After the first Zionist Congress this flag was suggested by one of the members, it being based upon the Tolith worn by all pious Jews, which is white with a blue stripe near the border. The star is, of course, the traditional "Star of David" used in all synagogues. Hence the flag embodies ancient Jewish custom and law.

At the first Congress there was adopted the Basle Program, which has since remained the official expression of Zionist aims, and which was made the basis of the British and other Allied declarations in support of Zionism:

THE BASLE PROGRAM

The aim of Zionism is to create for the Jewish people a publicly recognized and legally secured home in Palestine.

To realize this aim, the Congress proposed the following measures:

1. To promote through effective means the settlement of Palestine by Jewish agriculturists, artisans, and tradesmen.
2. To organize and unify the whole Jewish people by means of local and general institutions suitable for the purpose and conforming with the laws of the respective countries.

3. To strengthen and augment Jewish self-consciousness in the individual and in the community.
4. To take the proper preliminary steps towards securing the concurrence of the Powers, insofar as their assent may be necessary for the attainment of the Zionist goal.

THE ORGANIZATION OF THE JEWS IN PALESTINE

In accordance with the Ordinance issued in 1928, every Jew becomes a member of the Jewish community after three months residence in Palestine. The Jewish community administers its activities through three organizations: The Representative Assembly, the National Council and the Rabbinical Council.

The Representative Assembly (Assefat Hanivcharim) is elected by the Jewish community for a period of three years. The right to vote for members of this Assembly is possessed by every Jew and Jewess who has reached the age of eighteen.

The Assembly elects annually out of its own membership a national council which determines the budget which, after adoption by the Assembly, is passed upon by the local committees. The budget of the Jewish community must be confirmed by the Government. The Assembly also has the power to impose taxes for education, welfare, religious activities and similar purposes.

The National Council (Vaod Leumi) deals in the main with political problems of Palestinian Jewry. It represents the latter both within and without Palestine and is therefore closely related to the Mandatory Power. The Representative Assembly consists of 71 members, the National Council of 23.

The Rabbinical Council consists of two chief rabbis and six Rabbinical deputies, divided equally among the Sephardic and Ashkenazi Jews. This Council represents Jewry before the Government in religious matters.

THE ADMINISTRATION OF PALESTINE

Great Britain is the Mandatory Power in Palestine by virtue of the Mandate granted to it by the League of Nations in July, 1922, which is based expressly on the Balfour Declaration issued by the British Government on November 2nd, 1917, in which the historical connection of the Jewish people with Palestine is confirmed and the Mandatory Power called upon to take all measures to facilitate the establishment of the Jewish National Home in Palestine.

The Jewish Agency, which until July, 1929, was the World Zionist Organization, and which has since then been extended to include an equal representation of non-Zionists, is recognized by the Palestine Mandate as the Jewish advisory body to the Government, together with whom, it is empowered to work out a program for the development of Palestine.

The Administration of the Palestine Government is subject directly to the Permanent Mandates Commission of the League of Nations to which it must submit annual reports of all the ordinances and laws together with a report on the status of the country. The Jewish Agency and the Jewish National Council of Palestine also submit an annual report to the Permanent Mandates Commission.

Palestine citizens abroad are represented by the diplomatic and consular representatives of the British Government.

Anyone can become a citizen of Palestine who has resided legally in Palestine for a two year period.

The head of the Palestine Government is a High Commissioner appointed by the British Government, who is simultaneously the Commander-in-Chief of the Military and Commissioner for Transjordania, but who is represented in the latter country by a British Resident. The High Commissioner is subject to the British Government, but he has executive and legislative powers.

The Jewish Agency is recognized in the Palestine Mandate as the body to co-operate with the Palestine Government in all economic, social and other matters relating to the upbuilding of the Jewish National Home and the interests of the Jewish population in Palestine. The Mandatory Power recognized the Zionist Organization as the Jewish Agency but in 1929, the "extended" Jewish Agency was created, composed of Zionists and non-Zionists. The British Government confirmed this extension of the Jewish Agency, expressly stating that in the event of the dissolution of this extended Jewish Agency, the powers of the Jewish Agency would again revert to the World Zionist Organization.

The President of the World Zionist Organization becomes the President of the Jewish Agency. The organs of the Agency are the Council, the Administrative Committee and the Executive.

The Council consists of 224 members, half representing the Zionist Organization, appointed by the World Zionist Congress, and half representing non-Zionists. The latter are named by the individual countries. The council holds its sessions every two years at the same time as the World Zionist Congress.

The Administrative Committee consists of 40 members who meet at least twice a year and determine the political policies of the Jewish Agency.

The Executive conducts current business. It has two bureaus, one in London and one in Jerusalem. The departments for agricultural colonization, education, immigration, labor and health, are located in Jerusalem.

The development in Palestine in recent years, has made such rapid progress that it would not be amiss at this time to review some very important facts. Statistics are, of course, dry and very often dull reading matter. However, for one who has not visited Palestine, these figures will serve as a picture of a homeland in the making.

At the end of the War in 1918, there were in Palestine 56,000 Jews; in 1922 83,000; in 1931, 175,000; in 1933, 240,000. It is estimated by competent observers that by the end of 1934, the Jewish population of Palestine numbered between 320,000 and 330,000 people. Thus, Jewish numerical strength in the period from 1918 to 1934 has increased by approximately 280,000.

According to reports of the Jewish Statistical Bureau as of October 1, 1935, there was a total population of 1,203,000 of which 331,000 were Jews.

THE JEWISH POPULATION GROWTH IN THE CITIES WAS AS FOLLOWS:

	Jerusalem	Tel Aviv	Haifa
1922.	34,000	15,000	6,200
1931.	53,000	45,600	16,060
1934.	64,000	102,000	40,000

IN THE AGRICULTURAL SETTLEMENTS, WE HAVE THESE STATISTICS: 1922, 14,990; 1931, 44,710; 1934, 61,000. FROM THESE FIGURES WE OBSERVE THAT JEWISH IMMIGRATION TENDS TO GO TO THE CITIES.

WHEREAS IN THE PERIOD FROM 1922 TO 1931, APPROXIMATELY 50% OF THE JEWISH IMMIGRANTS WENT TO THE JEWISH COLONIES, IN THE PERIOD FROM 1931 UNTIL SEPTEMBER 1, 1934, MORE THAN 80% OF THE IMMIGRANTS SETTLED IN THE CITIES, AND MOREOVER, ONLY IN THREE CITIES: TEL AVIV, HAIFA AND JERUSALEM.

ACCORDING TO THE STATISTICAL REPORTS OF THE JEWISH AGENCY AND THE GENERAL FEDERATION OF JEWISH LABOR APPROXIMATELY 90% OF THE IMMIGRANTS DURING THE PAST YEAR SETTLED IN THE CITIES. ASIDE FROM THE FACT THAT, AS A RESULT, THE AGRICULTURAL DEVELOPMENT RADIUS IS NOT BEING EXTENDED, THE SAD FACT WAS TO BE NOTED DURING THE LAST HARVEST THAT JEWISH AGRICULTURE IN PALESTINE SUFFERED FROM A LACK OF WORKERS, AND THAT AN ENTIRE GROUP OF THE OLDER COLONIES COULD SUPPLY THEIR MOST URGENT NEEDS ONLY BY USING ARAB WORKMEN.

THE CONTINUING FLIGHT OF THE AGRICULTURAL WORKERS FROM THE SETTLEMENTS INTO THE CITIES WILL UNQUESTIONABLY WEAKEN THE ZIONIST NATIONAL POSITION IN THE COUNTRY, WHICH WILL REQUIRE A LONG DEVELOPMENT TO COUNTERACT THE RESULTING DEARTH OF WORKERS.

The seriousness of the last few paragraphs must be given unbiased consideration. We must realize that the practical rehabilitation of this land is just as important as the idealistic development. Is it fair to condemn a man for engaging in a vocation which he is thoroughly familiar with, and in which he knows definitely he can earn a living rather than pursue something unknown and entirely new to him?

The Jews have been engaged in commercial and financial operations for thousands of years. This was due to the fact that few other vocations were open to them. Throughout the Middle Ages they were kept off the land and out of the professions and crafts. State laws, canon laws, and public opinion combined to keep them out of all these fields of endeavor. When certain fields are closed to them, they naturally tend to shift to those which are open. If they are successful in these fields, it is natural that they remain in them even after restrictions in other fields are removed. Despite these historical and traditional

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forces which tended to make the Jewish occupational pattern distinctive, we will see in the following lines, facts and figures that will show the gradual ruralizing of what was once an urban folk.

It would be unreasonable to expect that the pattern which was a thousand years in the making should be completely revised in a few years.

The prosperity of Palestine is to be observed most clearly from the state of the Government finances. Whereas in the years 1920-21, the income of the Palestine Government was 1,137,000 pounds, the expenses were 1,260,000 pounds, resulting in a deficit of 123,000 pounds. During the year 1933-34, the Government budget was able to account for a surplus of 2,500,000 pounds. While other governments must fight against deficits, Palestine is today perhaps the only country which, year after year, is able to make its budget meet ends and to result in a surplus. It should not be forgotten, however, that the population, in comparison to other countries, is not compelled to carry a heavy tax burden.

This surplus is a result of the import and export activity which, naturally, is first and foremost a product of the needs of the Jewish population. The surplus is due also to the influx of Jewish capital and Jewish labor, which is influencing the increasing economic capacity of the country. Whereas during the months of January to March, 1933, the Palestine imports totalled 2,392,427 pounds, the total of imports for the same period in 1934 reached 3,247,791 pounds. That means that last year's imports, as contrasted with the first quarter of 1933, jumped 35.8%. In this connection, it is interesting to note that all these figures refer to branches of production which have developed in Palestine in recent months. Nevertheless, Palestine industrial production, despite its rapid progress, is not yet at the stage where it can satisfy the growing needs of the *Yishub* (settlement). On the other hand, these figures indicate that the Palestinian industrial market possesses incalculable possibilities for the extension of Jewish industry, agriculture and also of handicrafts and textiles. As regards building construction, the interesting point should be noted that in spite of the relatively well-developed cement industry in Palestine, it was still necessary in the last quarter to import cement from abroad.

Although Palestine seems to be concentrating on its large import needs, there is also to be observed a substantial increase of Palestinian exports. These figures show that native industry and agriculture are producing constantly more of the necessities of life. During the year 1928, Palestine exported a total of 1,485,207 pounds; in 1932 about 2,381,491 pounds; and in 1933-4, exports have increased approximately 60%.

In the last two years, industry dominated the economic growth of the country. While during the year 1928 the total number of all industrial and textile undertakings (both Jewish and non-Jewish) numbered 3,505, there were in 1930, among Jewish undertakings alone, 2,688 enterprises with 11,349 workers, whose total annual payroll was 620,000 pounds. The invested capital in these projects amounted to 3,362,000 pounds, and the annual production was 2,120,000 pounds. In the year 1933, there were 3,386 Jewish industrial projects of various types, employing 19,510 workers. The investments now reach more than 6,000,000 pounds, and the annual production reached the sum of 5,329,000 pounds. By the end of 1934, the number of Jewish industrial undertakings will approximate 3,600, employing about 24,000 workers. The invested capital totalled 5,226,000 pounds, and the annual production has surpassed 6,000,000 pounds. In the last few months of 1934, 214 new, larger and smaller Jewish factories were opened, with an investment of 750,000 pounds, giving work to 5,000 people. It should be pointed out that the most recently established factories are devoted very largely to staple goods.

Jewish building activity is advancing at the same rapid pace. In the middle of August, 1934, the Jewish Agency published statistics regarding the number of workers engaged in public works. The following are some interesting excerpts from these statistics:

During August, 1933, those engaged in such works in Tel Aviv numbered 2,364; in Haifa, 1,204; in Jerusalem, 980, making a total of 5,448. But in August, 1934, the total of such Jewish workmen numbered 5,648 in Tel Aviv, 2,300 in Haifa, 1,000 in Jerusalem, making a total of 8,948, representing an increase in workers during one year of about 3,500. In August, 1934, 2,500 workers were engaged in building activity in the colonies. The total number of Jewish workmen in building activity and in public works reached the figure of 11,500. When we realize that the total number of working men and women in Palestine totals about 46,000, we observe that in building activity alone there is 20% of the total of Jewish workmen. Despite this increase, there is still a very serious shortage of workmen on building projects, with the result that when Arab workers are not employed, many building projects and public works, particularly in Haifa, are postponed. In Tel Aviv alone, there was a 50% increase in the number of buildings in 1934, as compared with 1933. And despite this intensive building activity, there are in Tel Aviv approximately 15,000 people who must still live in barracks. In Haifa during the first half of 1934, some 17,000 square meters of new structures were built, and because of the worker shortage, the building projects in the settlements in Haifa Bay could not be completed. No less impressive is the increase of building activity during recent months in Jerusalem, where the shortage of Jewish laborers has resulted in an increase of Arabs engaged in building activity.

At the present time, Political Zionism seems to be holding the center of the stage in World Zionist affairs and it would not be amiss to digest various excerpts from the book,"Zionism and the Future of Palestine", written by Professor Morris Jastrow, Jr., of the University of Pennsylvania, in which he says:

"It is a serious indictment against political Zionism that the principle upon which it rests leads some of those who adhere to it to justify the organization of the Jews as a separate unit in other countries than Palestine. Dividing a population into separate nationalistic units instead of welding the various Nationalities into a single nation is subversive of the very foundation upon which democracy rests. There is no greater danger to democracy than the recognition of an imperium in imperio (state within a state). With the Jews themselves interpreting their status in the world as that of a separate nationality, there will always remain a Jewish Question and it will always remain unsolved.

"The Jewish Question! What is the Jewish Question but the struggle to secure for Jews in all lands the same political rights as their fellow-citizens. The steady march of democracy has meant the growing triumph for the idea underlying it, and it is this triumph that has made for the political and social assimilation of Jews in one country after the other, until today it is taken for granted by all leaders of liberal thought that equal rights to all citizens must form the foundation stone on which a state is to be reared. The Jews by virtue of their survival through dark ages of persecution and intolerance are the living witnesses to testify to the ultimate failure of all reactionary tendencies.

"The mere fact that Palestine can never hold more than a small minority of the Jews of the world constitutes by itself a most potent argument against the creation of a Jewish State even if it were desirable, as it also shows how fallacious it is to seek for a solution of the Jewish Question by the creation of such a state.

"Political Zionists have succeeded by virtue of their enthusiasm in creating the impression that Palestine would have room for several million Jews. Some go so far as to say five or six millions. This is an entirely misleading view. It is a known fact Palestine cannot harbor more than one and a half millions. Beyond that the economic pressure on a too thickly settled district in proportion to its ability to yield support would create misery and ruin."

This latter statement of Professor Jastrow has received serious discussion and debate both from pro-Zionists and anti-Zionists. The reason being that the absorptive capacity of Palestine will play a very important role in the policy of the Zionist organization both for propaganda purposes and for the future program within Palestine.

Moreover, this question of absorption cannot be answered, primarily for the following consideration. As it is well known, the density of a country is high if its population derives its livelihood primarily from industry; while the density of a country is comparatively low if the population derives its livelihood primarily from agriculture. In the case of Palestine, there is no way of foretelling the future ratio of the industrial population to the agricultural population.

How far Zionism should go in answering many of these problems is what we want to discuss now.

QUESTIONS FOR DISCUSSION:

1. How far should the Zionist Party go in trying to make Palestine a national homeland?

2. Do you think it is fair to try to eliminate the Arab from Palestine? Do you think it is possible?

3. What, in your opinion, will be the status of the Jew in other countries, if Palestine is made a Jewish National Home?

4. Realizing the seriousness of the dearth of Jewish workers on the soil, even in Palestine, would you enforce restrictions or zoning laws to keep our people on farm land?

5. Do you think the creation of Palestine as a Jewish National Home will solve the Jewish Problem?

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THE BIBLE—JUDAISM

IN THE continuity of the spirit of the Jewish people we discover the solution of the riddle which has puzzled many thinkers, "how the numerically small Jewish people managed to outlive great and mighty nations." This continuity of the spirit has been secured by our religious education. It has been said that education aims to produce in the younger generation the capacity to receive, preserve, and develop the culture we have acquired. This applies pre-eminently to religious education. That such continuity exists in our religious education, is evident since, up to the present day the chief text book for religious instruction has remained the same:—the Torah, or in a wider sense, the Bible.

The Chief Rabbi of England, Dr. Hertz, in his Book of Jewish Thoughts, quotes this noteworthy extract from a fourth-century Church Father, Jerome:

"The destruction of the Holy City, the ruin of the House of God, the dispersion of the Chosen People into all the kingdoms of the earth, and their continued existence as a nation, notwithstanding every attempt to exterminate them or to compel them to forsake those ordinances which distinguish them to this very day from all other nations, is emphatically one of the strongest evidences we can have of the truth of the Bible. Jerusalem was indeed once a great city, and the Temple magnifical; but the Jews themselves were greater than either; hence, while the two former have been given over to spoilation, the latter have been wonderfully, miraculously preserved. The annals of the world do not contain anything so remarkable in human experience, so greatly surpassing human power and human prescience. Exiled and dispersed, reviled and persecuted, oppressed and suffering, often denied the commonest rights of humanity, and still more often made the victim of ruthless fanaticism and bigoted prejudice, the Jews are divinely preserved for a purpose worthy of a God!"

If this eloquent passage was true in the fourth century, how intensified has its truth become during the intervening centuries! What, however, is the explanation? Where was all this courage derived? As always in the past, from the Torah.

We must all agree that no one can become the best kind of Jew or Jewess who does not know at least the most important parts of our history and religion. Can we call anyone an intelligent American who does not know the leading facts of American history and does not realize what America stands for? As Americans we are justly expected to know those things. And as Jews we must know the chief facts of our Jewish history and religion. Although we do not wish to make an intense study of the Bible at this time we should acquaint ourselves with the various elements that comprise the Bible.

The Bible is divided into three main sections, which are as follows:

I. The Torah, or Law.

Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

It is also called the Pentateuch, which comes from the Greek and means Five Books.

II. The Prophets.

Includes "The Three Early Prophets," Isaiah, Jeremiah, and Ezekiel—and the Twelve Minor Prophets. By calling them Minor Prophets, we do not mean that they are less important. On the contrary, some of them were among the greatest prophets. The only reason they are called Minor Prophets is that their books are not as large as the first three.

III. Sacred Writings.

This is the last section and includes the Psalms; Song of Songs, etc.

All told, counting each book separately, there are 39 books in the Bible. This is according to the English version used in churches and the order differs somewhat. In the Hebrew, however, some books are counted together as one and that reduces the number to 24.

The Bible is comprised of five predominant elements, namely; History, Law, Prophecy, Song and Wisdom. They are distributed through all the books of the Bible.

History comprises the creation; primitive times up to Abraham, the first ancestor of Israel, and the story of the Jewish people to the restoration of the second Temple and of the Jewish state under Ezra and Nehemiah.

The Law—All the books of Moses contain the Law of the Torah—in particular the second, third, and fifth. The Law teaches us our duties toward God and our fellow creatures, toward Jew and non-Jew; it teaches the consecration of physical labor and the soul, the purity of the family, the sanctification of joy, the fulfillment of promises, care of the feeble and the poor, and the manner of divine service.

This book of Law, the Torah, is the foundation both of our religion and of the whole Bible. All the later prophets cleaved to the Torah. That which they strove for was simply the accomplishment of knowledge of the Law.

The Prophets—They warn and accuse the people who are in danger of stifling in the surrounding fog of paganism and immorality. They threaten them with divine punishment, with loss of country and of independence; but they also bless and console them in times of misfortune, and inspire them with hope. The prophets were the conscience of their people, incorruptible, austere, fearless even before kings and despots. But they were also the merciful physicians who bound up their wounds, and who saved the better self of the people for the great future.

Song—But at all times the prophets also loved song—holy poetry. It might be a song of thanksgiving or of lamentation, or of prayer and supplication, or a pure prophecy of the future. Solomon in the Song of Songs celebrates Israel's love for God as the love between bridegroom and bride. Solomon has also poetically celebrated the consecration of the Temple with a single song of prayer. But the greatest and richest of all singers of Israel was King David. To him we owe the Book of Psalms, the prayer book of mankind, which expresses all the emotions of the religious soul in grief and in joy, in sin and in purity, in despair and in enthusiasm, in devotion and piety. Like the five books of the Torah, the five books of the psalter have become most popular. What the prophets have *taught* us, David has *sung* into our hearts; therefore he is called the Sweet Singer of Israel.

Wisdom—The last element of the Bible is "wisdom." Two books are especially dedicated to it, Proverbs and Ecclesiastes. These are ascribed to the sage King Solomon. In these books, rules for life, and consideration of human faults are given in the form of simple statements and epigrams. Job also belongs to this division—Wisdom. In reality his is a book of religious philosophy, meditations on the difficult problems of life, especially the questions of suffering which strikes a man without guilt. The Book of Job believes in the fundamental idea which proves the futility and vanity of all earthly efforts without religion.

Thus we see that the Bible is in reality the textbook of Judaism and that Judaism is not a religion for Rabbis, as is the modern trend of thought, but one for every man. It addresses the merchant at his office and bids him value honesty above gain. It addresses the student at college and bids him treasure the ideal more than mere success; purity and restraint above indulgence and vulgarity. It comes to cheer the Mother in her sorrows, it breathes hope and comfort into the hearts of the afflicted and the destitute. It warns the whole and hearty individual not to lose himself in selfishness.

Nations and international political agencies will do wisely to heed the fundamentals of the Bible. These, after all, are the underlying principles of humanity. If there has been any advance following the war hysteria, it has come in the appreciation of co-operation as a more economical way of obtaining objectives than war. It has come from knowledge that there is such a thing as man's inalienable right; that, against the narrow nationalism of the bigot and the selfish politician there must be a counterforce for good, a reasonable internationalism which sees in every man a human being regardless of his nationality or creed.

Man must regain the sense and dignity to see that morally recourse to ballots is preferable and practically more effective than recourse to bullets; that there is more lasting achievement in national generosity than in imperial aggression; that "love thy neighbor—he is as thyself," is not a piece of olden theology but a remunerative principle of prosperity and security.

The great ideals of man, as they now begin to find outward form, are not only in accord with Judaism—they are the fruits of the Jewish tree of life. Cooperation, tolerance, admission of the foreigner's right to life, liberty and the pursuit of happiness; prevention of evil by precautionary measures; support of the poor and incapacitated; the duty of the individual to rise superior to the common herd; modern social educational, and charitable legislation:—these are Jewish principles, insignia of a Jewish struggle. Judaism never permitted us to destroy the stranger's rights. Such dishonest patriotism is un-Jewish. Judaism never permitted us to force the non-Jew to accept our faith—"Let him shun the cruelty and gross impurity of idolatry," says the Torah, and he will become happy in his own creed. Judaism does not permit a single unkindly or dishonest act. And Judaism brands as a coward him who would sell his convictions to save his skin, or to gain an entrance into exclusive sets, or to reap monetary or other benefits.

If the Gentile world were to look through the flaming records of Jewish experience it would find that the Jew has been true to his sermon.

What of the Church?

The Organized Church of old has publicly slandered the Jew. It has impregnated with this slander the consciousness of the babes who came to the Church for instruction. It has poisoned the wells of knowledge from which a hundred generations have drunk their fill, to emerge as Jew-haters and Jew-baiters.

Were Jewry to present his sheet of reparations, not all the wealth of all the world would be enough to do him justice. Ours is a religion of "love"; we preach Justice as the greatest thing in life, of which love is just one result. Being just, we realize the difficulties, mental and ethical, of our Gentile comrades. We forgive the terror of the past and we bear no malice for the rack, the stake, and the yellow badge. It will take centuries to wipe off from their own memories the disgrace of pogroms and systematic defamations of the Jew. The Jew's is not the ghost of vengeance but of forgiveness. It took a Gentile to produce the character of Shylock, even there substituting a Jew for what in the original source was Gentile. It will take centuries to wipe off Gentile souls the blots of bigotry and slander. The Jew forgives them freely. The Jew does much constructive charitable work; he cares for the Gentile sick as for his own; his schools and hospitals discriminate against no foreigner. (As an example of this we cite the B'nai B'rith National Jewish Hospital, at Denver, Colorado, a free tuberculosis sanatorium for men, women and children. It is open to Jew and Gentile and bears the following inscription at its main entrance: "None May Enter Who Can Pay—None May Pay Who Enter.") The Jew has forgiven the errors of a religion of love which practiced hatred, of one that paradoxically preached universal forgiveness and burned babes and women, murdering young and old.

Here is fitting testimony from the Grand Duke Alexander of Russia:

"It was not my fault that I hated the Jews. I blame the Greek Orthodox Church and the notorious doctrine of official patriotism—beaten into me by twelve years of study—for my inability to treat with friendliness these people that have never committed a crime against me personally.

"Until I came into my first contact with the church, the word 'Jew' signified for me an old smiling man who delivered chickens, turkeys, ducks and other poultry at our palace in Tiflis. I felt a genuine sympathy for the kind expression of his wrinkled bearded face, and could not believe that he traced his ancestry straight back to Judas. But my reverend teacher persisted in his daily descriptions of the sufferings of Christ! He played on my childish imagination and succeeded in making me see a murderer and a torturer in every worshipper of Jehovah. My timid attempts at quoting the Sermon on the Mount were waved aside with impatience. 'Yes, Christ did advise our loving our enemies,' said Father Titoff, 'but that should not affect our views of the Jews!' Poor Father Titoff! In his clumsy provincial way he was merely imitating the preaching of his betters who

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were promoting anti-Semitism for over eighteen centuries from the pulpits of the house of God. The Catholics, the Episcopalians, the Methodists, the Baptists, all these supposedly Christian creeds and denominations have equally contributed to the despicable cause of fostering hatred, while the anti-Jewish legislation of Russia found its principal support among the high priests of the Greek Orthodox Church."

Judaism has never asked Christianity to repent, merely to co-operate. However, here is what Conrad Henry Moehlman, Doctor of Divinity, and professor of history of Christianity at Colgate-Rochester Divinity School has to say:

"THE ESTABLISHED FACTS DEMAND MORE THAN A MORATORIUM UPON THIS CHRISTIAN MISINTERPRETATION OF THE JEW. THE GENUINE DISCIPLE OF JESUS MAY NOT HALT HERE. THIS PAST AND PRESENT INJUSTICE CANNOT BE SMILED AWAY. CHRISTIAN REPENTANCE IN SACKCLOTH AND ASHES IS OVERDUE. THE USUAL CHRISTIAN STORY OF FRIDAY OR PASSION WEEK DEMANDS DRASTIC REVISION. AND A CHRISTIAN CONFESSION OF SIN WITHOUT ANY 'IFS' AND 'BUTS' MIGHT HELP CONVINCE SOME OF JESUS' OWN PEOPLE THAT THE MASTER'S ETHICAL IDEAL IS BEING SERIOUSLY PURSUED BY SOME OF HIS FOLLOWERS.

"INDEED, CHRISTIANITY MIGHT BE VERY AGREEABLY SURPRISED IF IT ACCEPTED THIS CHALLENGE BY HISTORY HONESTLY TO NARRATE WHAT HAPPENED IN JERUSALEM ON NISAN 14 SOME NINETEEN HUNDRED YEARS AGO AND THEREAFTER THROUGHOUT THE CHRISTIAN WORLD."

The Jew is born cultured, says George Bernard Shaw. Judaism is to the Jew a source alike of righteousness, happiness, and light.

It is our religion which has gained us the respect of thoughtful Gentiles; it is our religion which has enlisted their support. Because of the Torah did Reuchlin defend the Jew in the Middle Ages; and Lecky and Wilson and Whitman and Mark Twain in our own day.

The beginning and the end of Jewry is Judaism. The only solution of the Jewish question is Judaism. The source of Jewish strength and pride, of Jewish hope, ingenuity and persistence, are to be found in that greatest book of all times—The Bible.

QUESTIONNAIRE

1. What, in your opinion, can the Jew do to create a greater self-respect as well as increased respect from Christian World?

2. What great lesson has the German-Jewish catastrophe taught World Jewry?

3. What is there in common between the Jew and Gentile? Where do their roads cross? Why?

4. To what extent is it true that pressure from without is the most powerful force for keeping Jews Jewish? Is this a desirable thing?

5. Do you believe more goodness would result from preaching ethics, morals, and the ideals of the Torah rather than sociology, psychology or philosophy, as is the case with many of our modern Rabbis?

6. Do you think that home reading of a chapter or two of the Bible a few times a week would be desirable or helpful? What effect would this have?

7. How can we, with our lack of efficient messengers of the Torah, revive genuine Jewishness in our country, as against the united vociferous efforts of hostile, and indifferent pulpits, classrooms, and homes?

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THE DEBT OF CHRISTIANITY TO JUDAISM

AT THE OUTSET IT MIGHT BE WELL TO MENTION THE FACT THAT ALL MATERIAL CONTAINED IN THIS PAMPHLET IS DERIVED FROM NON-JEWISH SOURCES.

"The established facts demand more than a moratorium upon the Christian misinterpretation of the Jew. The genuine disciple of Jesus may not halt here. The past and present injustice cannot be smiled away. CHRISTIAN REPENTANCE IN SACKCLOTH AND ASHES IS OVERDUE. The usual Christian story of Friday of Passion Week demands drastic revision. And a Christian confession of sin without any 'ifs' and 'buts' might help convince some of Jesus' own people that the Master's ethical ideal is being seriously pursued by some of his followers.

Indeed, Christianity might be very agreeably surprised if it accepted this challenge by history honestly to narrate what happened in Jerusalem on Nisan 14 some nineteen hundred years ago and thereafter throughout the Christian world."

CONRAD HENRY MOEHLMAN, D.D.,
Professor of History of Christianity,
The Colgate-Rochester Divinity School.

Among the elements of strength credited to Judaism in comparative studies of the religions of the world are monotheism, moral government of the world, sin as violation of the law of God, the brotherhood of man, communion with God, spiritual worship, humanitarianism, purity of domestic life, religious education, the hope of a better future, and a unique religious literature.

Christianity was born within Judaism. Its early writings are saturated with references to the holy volume of Judaism. The arguments of the New Testament compositions can not be understood without the background of the Old Testament. A New Testament problem is settled when its solution agrees with the Old Testament.

The terminology of early Christianity and its approach to religion are Jewish. It is interested in monotheism, the kingdom of God, the Messiah, the judgment of the world, Abraham, David, the Passover, tabernacles, the rabbis, the scribes, and the temple at Jerusalem. The horizon of primitive Christianity is Jewish nationalism.

The principal bequest of Judaism to Christianity was Jesus of Nazareth. However much later Christianity may have departed from his ideals and reconstructed his gospel, the personality of Jesus started the Christian community.

Regarding the Jewishness of Jesus there can be no dispute. All attempts to establish the non-Jewish descent of Jesus end in failure. Jesus was aware of his Jewish origin. He participated in synagogue worship and temple ritual alike. He defended the sacredness of the Temple and the permanent validity of the Law. He selected disciples who were pious and observant Jews and confined their mission to the Jews. The Jesus of history was beyond doubt a Jew.

Paul was a Jew, and regarding his historicity there can be no debate. The very individual, personal, spontaneous correspondence accredited to him by tradition contains so many peculiar situations, emphases, and attitudes as to make it imperative to assume an altogether original personality. Though tinged with Hellenism, Paul was a Jew, born of Jewish parents, trained as a Jew, well acquainted with the Old Testament, employer of the Aramaic language and terminology. No primitive Christian doubted that Paul was of Jewish descent.

Thus, we see that the two individuals who were responsible for the founding of Christianity and who today are being worshipped by all Christians were without doubt, Jews.

The second half of the Christian debt to Judaism is the Bible.

James T. Shotwell in his extraordinary "Introduction to the History of History" says, "the Bible stands out as an epoch-making achievement—judged as historical material, the Old Testament stands higher today than when its text was protected by the sanctions of religion—judged in the light of its own time, the literature of the Jews is unique in scope as in power."

It is related of Ptolemy Philadelphus that he traded 100,000 captives to secure one copy of the Jewish laws.

The first Bible of the primitive Christian Church was the Jewish holy book, later called the Old Testament. The pages of the New Testament contain hundreds of quotations from this volume. A chapter like Acts 7 consists of almost fifty percent Old Testament material. Nine successive verses from Romans 3 are completely Old Testament.

The writings of the Old Testament were holy for the Christian Church from the beginning. Ignatius refers to Christians who refuse to believe in the gospels unless it is found in the Old Testament. And as the writings of the New Testament were gradually canonized, they were at first subordinated in authority to the Old Testament.

Early Christianity could not afford to abandon the Old Testament because its own holy book had so frequently quoted from the Jewish Bible, because the principal Christian dogmas were demonstrated by the allegorical interpretation of it, because the New Testament could not be understood without it, because the earliest life of the Christian community had been nourished by it, and because the idea of a new covenant presupposed that of an old covenant. Hence, the "oldest book in the world" with its mysteries, wisdom, ethics, and devotional and prophetic materials was appropriated by Christianity as its own property. The Old Testament became the bridge of Christianity.

The Christian accusation against Israel, has been that it participated in the events of Passion Week nineteen centuries ago. Suppose that participation were superlatively exaggerated. Even then it would be difficult to understand why twentieth century Judaism should be held responsible for a first century sin! This is going many generations beyond the third and fourth generation of the second commandment. The inconsistency of making the death of Jesus legal, voluntary, predetermined and predestined as an atoning sacrifice for the sin of the world, and yet villifying and persecuting those accused of bringing his case to the attention of the Roman procurator has not as yet dawned upon the authors of numerous text books used in Christian nurture courses. Is "revenge for Calvary" consistent?

However, let us see what various famous historians have to say regarding the crucifixion.

Hans Lietzmann, professor at the University of Berlin, says:

"There was but one trial of Jesus and that was by the Roman procurator Pilate. It is narrated in Mark 15:1-15.

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

A political indictment was presented against Jesus. He was accused of claiming kingship. Pilate's examination turned altogether on this, and his verdict and the inscription on the cross (This Is Jesus The King of the Jews) support the conclusion."

Forty years ago, Brandt, in his "Die Evangelische Geschichte" devoted an entire section to the question whether Jesus was actually put to death at the instigation of the Jews, and concluded that the description of the trial by Sanhedrin in Mark and that of the trial by Pilate in John were unhistorical. Pilate crucified Jesus, but a Christian church existed in Jerusalem to the outbreak of the war against Rome. The gospels originated at a time when Christianity could hope to exist only beyond Palestine. Their attitude was conditioned by this fact.

Professor A. B. Bruce, then of Free Church College, Glasgow, had no considerable reputation for radicalism, yet he confessed:

"For modern criticism, the passion story even in its most historic version is not pure truth but truth mixed with doubtful legend."

Professor Guignebert in his "Christianity Past and Present" says:

"According to all appearances, the efforts of our evangelists to absolve the Roman from guilt, and lay upon the Jews the entire responsibility for the crime, are not inspired by a desire to be true to the facts, but by a desire to humor the Roman authorities, for they were writing it at a time when these authorities were the sole support of the Christians against the animosity displayed toward them by the synagogue."

In his "Short History of Christianity," Reinach said:

"The current belief that the Roman governor merely ratified a sentence pronounced by a Jewish tribunal is manifestly absurd. The Gospel narrative combines two traditions, one attributing the sentence to the Romans, the other to the Jews. But if the Jews had condemned Jesus, He would have been stoned, crucifixion being unknown to Hebrew law."

The Reverend Stephen Liberty, examining chaplain to the bishop of Gloucester, holds that the "Roman sentence was the only effective one in this case," that the Jewish trial was "negligible as an immediate cause of the crucifixion," and that John 18:31 must be interpreted not of "a settled condition of administration" but of the inability of the Jews to put a person to death during the Passover Festival. Otherwise John 18:32, 12:32 f, 5:18, 7:1, 25 provide much difficulty. Jesus would have been stoned, had the Jews and not the Romans executed him.

Professor R. Bultmann of Marburg is convinced that Jesus died upon the cross like other revolutionaries as a messianic prophet.

Why continue? History has rendered its decision.

The Christian record regarding Judaism is written in blood in all the countries of Europe. It was 1791 before the full rights of man were granted the Jew in France, while the Jews of Holland had to wait until 1793; those of Germany and Italy until 1870; those of Turkey until 1908; those of Russia until 1917; those of Spain until 1931 for a complete freedom. It was 1885 when the ghetto of Rome was at last destroyed. In 1870, the Jews of Rome were compelled to petition a Christian pope for the abolition of the Ghetto in the Eternal City under the very shadow of St. Peter's!

The current literature of the world complains of Jewish separatism, provincialism, assumptions, pride, distinctiveness, exclusiveness, failure in adaptation, eternal reference to Moses, Jeremiah, Nehemiah, Hillel, and Spinoza, commercial ability, selfishness, nationalism, desire for publicity, materialism, sentimentalism.

Professor Moehlman replies: "But did not our Christian ancestors compel the Jew to develop the traits their descendants criticize? Which racial group has not had national aspirations? After proclaiming the right of self-determination, the world over, would American Christians deny it to Israel? After centuries of exploitation by blackmail ought not the Jew to have become painfully exacting? Extraordinary cunning and risks have confronted the Jew throughout the millenia. He was forced to work his wits in barter and trade. He was steeped in contempt. He was persecuted and abused beyond endurance. Why deny him the natural right of developing the traits that alone enabled him to survive?

Among recent Christian acknowledgments of wrong done Israel, the statement by the Reverend Henry M. Edmonds of Birmingham, Alabama, delivered at the Vanderbilt School of Religion, deserves conspicuous notice.

"WE HAVE DAMNED YOU FOR THE VERY ATTITUDES WHICH WE OURSELVES HAVE MADE INEVITABLE. WE HAVE ROBBED YOU AND NOW CRITICIZE YOU FOR BEING SECRETIVE. WE HAVE DRIVEN YOU TOGETHER LIKE SHEEP IN A STORM AND NOW CALL YOU CLANNISH.

"WE HAVE TAKEN YOUR BIBLE OVER AND MADE IT OURS AND SAID NEVER A WORD OF APPRECIATION OF THE GENIUS FOR GOD WHICH PRODUCED IT. THROUGH ALL THE CHRISTIAN CENTURIES OUR RITUAL HAS RESTED UPON YOURS AND IN THESE DAYS OF ENRICHMENT OF WORSHIP WE DISCOVER ONCE MORE HOW RICH YOURS IS—BUT NO INTIMATION OF THANKS.

"WE HAVE CALLED PEACE A CHRISTIAN ATTITUDE, FORGETTING THAT IT WAS A JEW WHO FIRST USED THOSE WORDS, WHICH NOW BELONG TO HUMANITY, ABOUT BEATING SWORDS INTO PLOWSHARES AND SPEARS INTO PRUNING HOOKS."

Peter Ainslie of the Christian Temple, Baltimore, in his fearless way, put it:

"It has been most unfortunate that Christians have been so hostile against Jews through the centuries. It has reflected not only on them, but on Jesus whom they attempt to interpret. Their attitude was based upon a falsehood and the Christians' record makes perhaps the darkest page in human history. I hope the time will come when Christians everywhere will not hesitate to repudiate this conduct and declare it to be both unChristian and inhuman, whether done by kings, popes, priests, politicians, or populace."

The Christian dilemma has been thus described by John Haynes Holmes:

"Put the worst possible construction upon the connection of the Jews with Jesus' death! Hold them to be exclusively and cruelly responsible for this monstrous crime! They would still be guilty of nothing more or worse than other men have been guilty of under the same circumstances against their own greatest prophets and heroes."

The Reverend Allen E. Claxton, pastor of Trinity Union Methodist Episcopal Church, Providence, Rhode Island, also has dwelt upon the inconsistency in Christianity's attitude toward Judaism:

"I believe the time has come for Christians to take seriously the task of removing from the New Testament the implications that the Jewish race must pay eternal reparation for the death of Jesus. There is no evidence that the Jewish people as a whole agreed or had any part in the condemnation and crucifixion of Jesus. The New Testament tells us that the common people heard him gladly. Even if they had all agreed that he should be crucified, I can see no reason for condemning their children and their children's children because of this ancient error. If modern Christians today were being held up to scorn for mistakes of their leaders in the past, I wonder how we would answer for the Inquisition, the burning of John Huss, and the persecution of the witches in Salem. It seems to me an affront to Jesus that we should be so willing to forgive our leaders for their mistakes and not forgive Jesus' own countrymen for whom he himself prayed through his dying lips, 'Father, forgive them, for they know not what they do.' "

A RECENT CHRISTMAS MESSAGE OF THIRTY PROTESTANT LEADERS HAS NOT RECEIVED THE PUBLICITY IT DESERVES AS INAUGURATING A NEW ERA OF CORPORATE DISAVOWAL OF ANTI-SEMITISM. IT CONTAINED THE FOLLOWING:

"WE DEPLORE THE LONG RECORD OF WRONGS FROM WHICH THE JEWISH PEOPLE HAVE SUFFERED IN THE PAST OFTEN FROM THE HANDS OF THOSE WHO HAVE PROFESSED THE CHRISTIAN FAITH AND WHO HAVE YET BEEN GUILTY OF ACTS UTTERLY ALIEN TO CHRISTIAN TEACHING AND SPIRIT.

"WE DECLARE OUR DISAVOWEL OF ANTI-SEMITISM IN EVERY FORM AND OUR PURPOSE TO REMOVE BY EVERY AVAILABLE

MEANS ITS CAUSES AND MANIFESTATIONS IN ORDER THAT WE MAY SHARE WITH OUR FELLOW CITIZENS OF JEWISH HERITAGE, EVERY POLITICAL, EDUCATIONAL, COMMERCIAL, SOCIAL, AND RELIGIOUS OPPORTUNITY."

If all these things be true, the teachings of Jesus demand that modern Christians acknowledge them and make a confession of sin because of the thousands and thousands of unjust statements found in their literature as well as for the revenge in many forms taken upon Judaism.

There are only two tests which Christianity need fear. If Christianity in this twentieth century ceases to believe in its original ideals, its future will not be glorious. If Christianity, deceived by its achievements and its tradition, refuses to recognize what actually occurred back there, many will no longer walk with it. Out of a frank discussion of a distressing situation should come healing and a new life.

WHAT THIS STRICKEN WORLD NEEDS TO HEAR AGAIN ARE THE FUNDAMENTALS OF JUDAISM AND OF CHRISTIANITY: "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, WITH ALL THY MIND; THOU SHALT LOVE THY NEIGHBOR AS THYSELF."

QUESTIONNAIRE

1. Assuming that the Christian world is sincere toward a mutual understanding; what, in your opinion, should be its first step?

2. Who would be the logical person to lead toward this understanding and how would he go about it?

3. What in your judgment are social consequences resulting from the maintenance of separate school systems by various religious groups?

4. How would you classify them with regard to good or evil accomplished by their existence?

5. Have you ever had any personal experience relative to the events of Passion week?

6. Do you believe the future looks bright for a Christian-Jewish understanding? Give reasons.

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OF THE

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B'NAI B'RITH

No. XIII

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JEWS IN THE AMERICAN ENSEMBLE

◆

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When most people think of the Jews, their thoughts still go back to the days of the Bible and to Palestine, yet the Bible and Palestine are only a part of a long Jewish history. Since their dispersal, the Jews in an endless search for peace throughout the centuries have lived and struggled in every corner of the world. Misunderstood and spurned, they have met hatred, war, scourge, fire, and death, and in so doing have made history not only for themselves but for all the other nations of the earth.

Few realize that except for some bands of wandering gypsies, the Jews from early times until well after the Renaissance were the only people who dwelt as foreigners in the different countries of Europe. To the native Europeans, untraveled and homogeneous, and to an all-embracing Christian church, Jews were the only strangers, foreign and incomprehensible, with whom in their own towns and cities they came into immediate contact. Although the history of the Jews in Europe was in large part a story of persecution and suffering, it had other aspects; behind the ghetto walls there was culture, adventure, and romance—a human experience so varied and so extraordinary that no adequate history of the Jews has yet been written.

In the United States the Jews are still generally looked upon as newcomers, an immigrant people who have only recently arrived. Yet long before the Pilgrims landed at Plymouth the Jews had definitely found their place in the western hemisphere. They had indeed their share in its discovery. "Not jewels but Jews were the real financial basis for the first expedition of Columbus." Writing a Jewish friend, Luis de Santangel, Treasurer of Aragon, Columbus announced the discovery of America from a voyage which he had made into unknown seas in a fleet manned in part by Jewish sailors, and on which he was guided by nautical tables compiled by one Jew, printed by another, and presented to him by a third.

In 1502 the King of Spain granted the first privilege to trade in the newly discovered lands to a Jewish company headed by Juan Sanchez of Saragossa, and in 1577 the Jews paid the Portuguese Crown 1,700,000 cruzados (crusado equivalent ranges from 51 to 92 cents and is made up in two silver coins and two gold coins), to procure the recession of the law that prohibited immigration into the colonies.

From the very beginning the Jews were intimately associated in the development not only of the Spanish and the Portuguese settlements but also of those of North America. They were early pioneers in each of the original thirteen colonies, where, with their indomitable energy, they shared the hardships and perils of the day.

At the outbreak of the Revolutionary War in 1775, Jewish communities were to be found in the colonies of Rhode Island, New York, Pennsylvania, South Carolina, and Georgia, with smaller units in some of the other colonies. By extraction the majority were Portuguese Jews, who came from Holland and Dutch Brazil in the seventeenth century, or from England in the eighteenth; as early as the beginning of the latter century they were joined by Jews from Germany and Poland.

The first Jew to settle on Manhattan Island was Jacob Barsimson from the Netherlands (August, 1654). A month later a group of twenty-three, "poor and healthy," were landed in what was then New Amsterdam. Peter Stuyvesant, governor since 1647, austere and inflexible, was not at all pleased with the accession to the colony of "hateful enemies and blasphemers of the name of Christ." But the Dutch West India Company, which counted among its shareholders a number of Jews, thought it unfair to exclude the Jews who had sustained considerable loss in the taking of Brazil. So they were allowed to remain, with the proviso that, "the poor among them should not become a burden to the company or to the community, but be supported by their own nation."

From the first, wherever Jews were domiciled, plots were secured for burial purposes. Religious services were conducted at the inception in private dwellings or in small rented quarters; the prayers were read by laymen. But soon congregations were organized and permanent synagogue structures erected. The congregation Shearith Israel, "The Remnant of Israel," in New York dates its existence from 1655; its first public synagogue was consecrated April 6, 1730. The minister was Moses Lopez de Fonseca, and under his supervision special functionaries watched over the supply of ritually prepared ("kasher") meat for the congregants. The Jews of Savannah, Georgia, immediately upon settling, organized the congregation Mikveh Israel, "The Hope of Israel"; a similarly named congregation had its beginnings in Philadelphia about 1740; Beth Elohim, "The House of God," was formed at Charleston in 1750; the synagogue Jeshuath Israel, "The Salvation of Israel," at Newport, was erected in 1763 for a congregation which had existed since 1658.

Harvard College, founded in large part to perpetuate a learned ministry for the churches of New England, naturally undertook from its earliest days to provide instruction in Hebrew. Originally the College tutors taught the language as one of the regular undergraduate subjects, but evidently did not succeed in making it popular.

In 1722, the College engaged Judah Monis, who was especially qualified to teach Hebrew. It is reported that he was educated "in the Jewish Academies of Leghorn and Amsterdam," and that he served as rabbi first in Jamaica and afterwards in New York. Several of the ministers of the town, especially Increase Mather, Mr. Leverett and Mr. Colman, minister of the Brattle Street Church, Boston, showed particular interest in him.

In the same year the College gave him the degree of M.A., the only degree conferred on a Jew by Harvard before 1800.

The commercial activities of the Jews during the colonial period were varied and often on a large scale. The merchants exported wheat and imported tobacco and slaves; others did business in their counting-houses as brokers. Jacob Bueno was commended by the Earl of Bellomont (died 1701) for helping him in matters of colonial finance.

One of the very important men of the colonial period was one Jacob Franks who was the king's fiscal agent for the northern colonies; with his son David, who resided in Philadelphia. He supplied the army with provisions during the French and Indian War which ended in the acquisition by the British Crown of Canada and the French possessions east of the Mississippi (1763). Jacob Franks took a warm interest in his own congregation at New York, but Trinity Church was also indebted to him for his substantial liberality.

One of the most important and influential men of the Revolutionary period was one Haym Salomon, a Jew, born at Lissa, Poland, in 1740. He left for America after the partition of Poland in 1772. He came to New York and established himself as a merchant. Later he went to Philadelphia and engaged in business as a broker and quickly became an important commercial figure. He became broker to the Consul General of France and to the Treasurer of the French Army during the French expeditions in aid of the American Revolution.

When Robert Morris became Superintendent of Finance to the Continental Congress, he speedily engaged the services of Salomon to assist him in the difficult task of financing the patriotic cause. He was authorized by Morris to call himself "Broker to the Office of Finance." Robert Morris' diary is filled with references to his calls upon Salomon for assistance.

The relationship between the two was not only constant but intimate. Next to Morris probably no single person raised greater amounts of cash for the patriot cause than Salomon.

At the time of his death in 1785, Salomon's estate showed that he was holding government obligations for such advances amounting to $353,744.45, which had not been repaid.

Besides being in close relation with Morris, Salomon was on intimate terms with many of the leaders of the Continental Congress. He was obliged on many occasions to come to their financial assistance. Thus, Madison wrote to friends in Virginia at different times:

"I cannot in any way make you more sensible to the importance of your kind attention to pecuniary remittances for me than by informing you that I have for some time been a pensioner on the favor of Haym Salomon, a Jew broker. The kindness of our little friend in Front Street near the Coffee House, is a fund that will prevent me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense."

Among others besides Madison who were the recipients of Salomon's bounty were James Wilson, member of the Continental Congress and one of the first judges of the Federal Supreme Court; Edmund Randolph, Attorney General of Virginia, aide to Washington, member of Congress, and Attorney General and Secretary of State of the United States; and Baron von Steuben, General St. Clair, and General Mifflin of the Continental Army.

Salomon was one of the original members and an officer of the Congregation Mikveh Israel, the first Synagogue of Philadelphia, founded in 1782, and was also active in both Jewish and communal charities.

The report filed in the Senate during the Twenty-ninth Congress pays the following tribute to him:

"From the evidence in the possession of the Committee, the patriotic devotion of Haym Salomon to the cause of the American Independence cannot in their judgment be questioned. The proof of his eminent character and standing as a citizen and merchant is very clear and abundant. . . The Committee from the evidence before them are induced to consider Haym Salomon as one of the truest and most efficient friends of the country in a very critical period of its history and when its pecuniary resources were few and its difficulties many and pressing."

We now continue with the Jew as the standard bearer of the Stars and Stripes on the battle fields.

The establishment of peace is one of the cardinal doctrines of Judaism. Throughout the pages of the Bible this doctrine is emphasized above all others, and yet the spirit of the Jew has always responded to its country's call to arms as the following facts will testify.

JEWS IN WARS

Let us examine the Jew's record as a soldier in the American wars. In greater proportionate number than any other class of our population the Jews enlisted in the Revolutionary War, the War of 1812, and the Mexican War. Judah Touro, a wealthy and distinguished Jew, was one of the thirteen American soldiers wounded in the battle of New Orleans. Eight thousand Jews, or approximately 5 per cent of the then racial total of this country (which means virtually every man of military age), served in the Civil War, and seven of these President Lincoln personally decorated "for surpassing bravery on the field of battle." Five thousand Jews fought under the Stars and Stripes in the Spanish American War; of the First California Regiment in that war, 10 per cent were Jews; the first American soldier to fall in the Philippines was Maurice Jurth, a Jew.

In many lands the ratio of Jews in military service is greater even than in the United States. In the Italian army are 14 per cent of all the Jews in Italy. The number of Jews in the Austrian army in 1893 exceeded 42,000, of whom more than 2,000 were officers. Fifteen thousand Jews fought under the czar's standard in Manchuria.

It was in the World War, however, that Jewish military valor attained its apotheosis in the Valhalla of the neverdying years. As closely as can be estimated, the Jews contributed 250,000 men to the several branches of the service, exceeding by more than one-third their quota on a proportional

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populative basis. The combined number of Jewish commissioned officers in army, navy, and marine corps was nearly 11,000, including a rear-admiral and a brigadier-general. There were 31 rabbis in the chaplains' corps.

Eleven hundred Jews were cited for conspicuous valor. Of the 78 Congressional Medals of Honor—the nation's supreme military decoration—that have been conferred, 3 were bestowed upon Jews. The Distinguished Service Cross went to 150 Jews. France awarded the rare Medaille Militaire to 4 American Jews and gave the Croix de Guerre to 174. Altogether, the foreign citations for valor of Jewish members of the A. E. F. were: French, 223; British, 25; various other allied commands, 75.

The latest estimate of Jewish casualties among the American forces is from 15,000 to 16,000, including 3,500 fatalities.

More men bearing the name of Cohen enlisted in New York City than those of any other patronymic, exceeding in number even the multitudinous Smiths.

The youngest American soldier in this war was Albert Cohen, Jr., of Memphis, who at the age of 13 voluntarily enlisted twenty-four days after this country declared hostilities against Germany. He fell in the first line of battle during the Meuse-Argonne offensive.

But the most extraordinary feature of this remarkable record is the alacrity with which the Jews responded to the first call to arms. The amazing number of 40,000 volunteered.

Now, valor-crowned and victory-wreathed, comes the sovereign tragedy of all that crimson conflict—the heroic exploit of the famed "Lost Battalion" in Argonne Forest, which won for that death-devoted band its historic appellation. Yet if pride properly may have a place in the wanton butchery called war, this, indeed, is its proudest achievement. The "Lost Battalion," cut off from its main command, with rations exhausted, encompassed by the enemy, scorning all overtures to surrender, for three days gallantly withstood the German attack at incredible odds. Who were these men who, facing apparently certain destruction, rose to such shining altitudes of heroism and smilingly shook hands with Death? They consisted almost entirely of Russian Jews recruited from New York's East Side, being a part of the Seventy-seventh

Division, famed for its fighting qualities, of the total number of which more than 50 per cent were Jews.

We all know that the artistry of a painting cannot be attributed to any single element in it. In every well executed picture, each part of the canvas makes its own contribution, and it is the blending of the parts, as with the instruments of a fine orchestra, that constitutes its charm. Similarly, no single culture is the criterion of human excellence. Whatever virtues characterize the American scene, they have been achieved because of cultural diversity or pluralism, not in spite of it. The progress of the United States depends upon the frank recognition of the fact that its population is composed of many groups, and upon the willingness of each group to respect the rest and collaborate with them. The tone, the color, and the value of the emerging human picture depend not on this or that feature, but on the ensemble.

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QUESTIONNAIRE

1. Do you think of yourself first as an American then as a Jew or vice versa? Why?

2. Would the framers of the Constitution of the United States have tolerated discrimination against an American citizen in any field of endeavor?

3. Do you know of, or have you had personal experiences with Anti-Semitic discrimination?

4. What would be your answer if the patriotism of the Jew was questioned?

5. Do you believe additional legislation necessary to insure all faiths and creeds with equal rights and liberties? If so, what forms would you suggest?

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JEWS IN MEDICINE AND SCIENCE

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JEWS IN MEDICINE AND SCIENCE

"HERE is a great body of our Jewish citizens from whom have sprung men of genius in every walk of our varied life; men who have become part of the very stuff of America; who have conceived its ideals with singular clearness, and led its enterprises with spirit and sagacity. They are playing a particularly conspicuous part in building up the very prosperity of which our Government has so great a stake in its dealings with the Russian Government with regards to the rights of men. They are not Jews in America; they are American citizens."

WOODROW WILSON.

(In an address before the Committee on Foreign Affairs, House of Representatives, Dec., 1911.)

Fourteen of the seventeen Nobel Prizes awarded to Jews have been in science—in medicine, physics or chemistry.

One of the first physicians to practice in the United States was Jacob Lumbroso, who set up his sign in Maryland in 1639. Practically every Jewish community after his time had its own physician.

In medicine particularly has the Jew created for himself a place of prominence. He has always contributed to our fund of medical information. The Bible and the Talmud contain many references to his early knowledge of physiology, surgery, embryology and dietetics; Jewish translators helped to preserve the discoveries of the ancients; and Jewish physicians occupied a prominent place in the life of the Middle Ages.

Among them, to mention only a few, were: Maimonides, physician to the Spanish court; Vechino, physician to the Portuguese court; Bonet de Latis,

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personal physician to Pope Leo X, and Jacob Montino, physician to Pope Paul III; Isaac Israeli, who served the Fatinmate Cailif at Kairwan; Elias Montalto, who attended Marie de Medici; and the Jewish physicians who attended Francois I.

In the last century America's Jewish physicians have risen to positions as lofty as any in the world. They have been second to none in their activities that have to do with the public welfare, scientific research and progress. Many have achieved a world reputation. Many fill the chairs of Pathology, Chemistry, Bacteriology, Hygiene, and so on in the leading universities of the United States and Canada.

The Rockefeller Institute for Medical Research has within the past years become one of the most potent factors for the alleviation of human suffering. Of the six or seven men who direct its destinies and who are known wherever the study of medicine is pursued, three of them are Jewish. The guiding genius of the Institute is Dr. Simon Flexner, director of the laboratories and generally recognized as the world's greatest pathologist. He gave us his monographs on infantile paralysis and on serum treatment of epidemic meningitis. Dr. Carl Landsteiner, also of the Rockefeller Institute, received the Nobel Prize in medicine for his work in classifying the different types of human blood. Associated with Dr. Flexner and Dr. Landsteiner was Professor Jacques Loeb (1859-1924). The latter was the occupant of the Chair of Physiology at the University of Chicago. Later he was called to the same position in the University of California. From 1910 until the time of his death, he was head of the Department of Experimental Biology of the Institute. He was the recipient of numerous honorary degrees here and abroad and was a member of the scientific and philosophic academies and societies of most of the countries of Europe. For years he has been recognized as the world's greatest biologist. Dr. Louis Levine is also affiliated with the same institution and for a number of years has been the head of its Department of Chemistry.

Dr. Carl Koller, the ophthalmic surgeon, long associated with Mt. Sinai Hospital in New York, has won a permanent place among the great discoverers in medical science by the introduction (in 1884) of cocaine as a local anaesthetic in eye operations. This feat, which led to the general adoption of local anaesthesia in operations in practically every branch of surgery, has been adjudged one of the most merciful blessings conferred upon mankind in recent years.

Dr. Bela Schick is the discoverer of the famous Schick Test for determining susceptibility to diphtheria. Today we are able to test our children to find out which are immune and which are susceptible to the disease, and if all parents were quick-witted enough to avail themselves of the opportunity of this test elaborated by Dr. Schick, diphtheria would vanish from all civilized communities. He also wrote several books and numerous articles dealing with Scarlet fever, Diphtheria, Tuberculosis, Nutrition of new born children, etc. Dr. Schick is associated with several hospitals in New York.

Dr. Joseph Goldberger (1874-1929), an official of the United States Health Service before his death is credited with having discovered the causes and cure of pellagra. The latter is a skin affection, with severe constitutional and nervous symptoms and is prevalent in the southern sections of the country. Much of what is known today about this loathsome disease has been discovered as the result of Dr. Goldberger's researches.

Dr. Harry Plotz has discovered a combative factor against the ravages of typhus. Dr. Casimir Funk has elaborated the theory of vitamins, which is the basis of modern dietetics. Dr. Abraham Jacobi (1830-1920) stood at the forefront of the Americal medical profession for about half a century. For twenty-two years he was at the College of Physicians and Surgeons of Columbia University. Dr. Jacobi was the great authority of his time on the therapeutics of children and left important works on this topic. Interarvin, the artificial fat used as a remedy for diabetes, is the work of Dr. Abraham Kahn. A device against tetanus (muscle ailment; when confined to the lower jaw, it is popularly called lockjaw) and a new method for treating ailments of the pharynx are credited to Dr. Samuel Meltzer.

Dr. Meltzer (1851-1920) abandoned the career of Rabbi to become eminent as a physiologist and pharmacologist. He headed the latter department of Rockefeller Institute in 1907. Dr. Meltzer was a Major in the Medical Reserve Corps, U. S. A., in 1917.

Dr. Henry Friedenwald is an eye specialist of note connected with Johns Hopkins University. Milton Rosenau, Professor of Preventive Medicine at Harvard, is an authority on bacteriology and public health, while Dr. Emanuel Libman is recognized to be the best diagnostician in New York City, with the possible exception of Dr. Evan Evans. Dr. Morris Fishbein is the editor of the Journal of the American Medical Association, a voluminous writer on all phases of medicine and a co-author of the "Handbook of Therapy." T. B. Sachs is president of the National Association for the Study and Prevention of Tuberculosis. Dr. Abraham A. Brill is one of the leading psychoanalysts of America and has applied the methods of Dr. Sigmund Freud of Vienna to mental ailments. Professor Lafayette B. Mendel is professor of Physiological Chemistry at Yale University. He was made a member of the National Academy of Sciences for his researches in the chemistry of digestion, metabolism and nutrition. He has also done extensive work in the investigation of vitamins and their relationship to the human body.

"The recurrence of the Jewish New Year is always a reminder of the debt which the modern world owes to the Jewish people and their wonderful national culture. The occasion is one of significance, not merely to the people of the Jewish faith, but to all who have been the inheritors of some part in the splendid estate of leadership, spirituality, and the service which they have given to the world for the common advantage."

CALVIN COOLIDGE,
President of the United States.

In chemistry, physics and invention Jews have made significant contributions.

Julius Steiglitz is one of the greatest chemists America has produced. So is Professor Moses Gomberg, one of the greatest authorities in organic chemistry; Emile Berliner, inventor of the telephone transmitter and the first workable flying machine of the helicopter type; Leon M. Moisseff, one of the greatest bridge engineers in the United States, and designer of the Manhattan Bridge and the Interstate Bridge connecting Philadelphia with Camden, N. J.; Fritz Lowenstein, inventor of the wireless switchwave; Dr. Louis Cohen, who aided in eliminating static from radio reception; Dr. Arthur Korn, inventor of a new device to transmit photographs by radio; Henry Arnstein, one of the chief chemical engineers in America.

As an inventor, Emile Berliner, ranks very high. He worked with Edison, Thomas Hughes, Francis Blake and Henry Hunning in perfecting the telephone transmitter. His chief discoveries and inventions have been in the fields of the telephone, the disc gramophone record, the motion picture projector, the helicopter, and acoustics.

One of the most pathetic figures in the history of science is that of Otto Lillienthal, of whom F. A. Talbot, in his "All About Inventions" said: "He paved the way for the realization of the flying machine as we know it today. He built a machine comprising a rudder and wings—with which he indulged in sailing flights. He approached the problem from the severely scientific point of view, discovering new facts and new data for himself. By starting from an artificial hill one hundred feet in height he was able to sail over distances up to one thousand feet. While testing a new steering apparatus which he had designed, he fell from a height of forty-five feet, broke his spine and died from the effects of it in August, 1896. A. M. Herring, while associated with Octave Chanut of Chicago, built an exact copy of Lillienthal's machine within a month after the inventor's death, and made a hundred successful glides with it. Chanut," Mr. Talbot continues, interested in the Wright

Brothers' experiments, "extended the fruits of his experience to the Wrights while they were at work upon their gliding machines."

It is in the field of radio, however, that one finds a number of Jews of importance.

Besides being President of Radio Corporation of America, David Sarnoff, a young Jew, forty-five years old, is also President and Director of RCA Communications, Inc. and Radiomarine Corp. of Am.; Chairman of the Board of Directors of the National Broadcasting Co., RCA Mfg. Co., Inc., and Radio-Keith-Orpheum Corp.

The career of Sarnoff is reminiscent of an Alger story book. He came to this country when very young fleeing with his parents from the scourge of the Czar. His first job was selling Yiddish papers on the streets of the New York Ghetto. Later he became a messenger boy for the Commercial Cable Co. (1906). Discharged for absenting himself during a Jewish religious festival, he secured a position with the Marconi Wireless Telegraph Co. where he was promoted to Manager within two years. By hard study in leisure hours he became indispensable to his employers and soon rose to be the directing genius of the entire organization and has among other things given a position to the man who discharged him from his messenger boy duties. Sarnoff has perfected an instrument for the sending of radio messages from moving trains. Some years ago, a delegation of Russian Engineers came to the American Radio Corporation for a demonstration of this new invention. Sarnoff consulted with the delegation on a moving train, and dispatched a message for the benefit of the visitors. The message ran, "If the Russian Government had not driven Jews from its borders, Russian Engineers would not have been compelled to come to America to learn of this new invention."

Fritz Lowenstein is the inventor of the famous wireless switch wave. He has perfected numerous devices which have been adopted by the navy.

Despite popular belief, the Singer Machine is not a Jewish invention; nevertheless, some of the improvements made upon the original are to be credited to the Jews. They have added to it the "pleater," the "shuttle," and the "sharrer" (mover) which increases its speed and reliability.

The Jew is also responsible for the invention of several devices for manufacturing cigarette mouth pieces and the stuffing of tobacco, some of which are now used by the American Tobacco Company.

One of America's leading physicists was the late Professor Albert Michelson, who, until the time of his death, presided over the Department of Physics at the University of Chicago. Professor Michelson was known all over the world as the "wizard of the air." In addition to his invention of an instrument for measuring the velocity of light, Professor Michelson has also invented a spectroscope, which is said to have a higher separating power than any other instrument in use; an interferometer, which not only measures the waves of light, but counts them; and several other instruments to measure distance by means of light waves. In 1915, by utilizing his methods of accurate measurements, he ruled 120,000 perfectly straight and parallel lines on a piece of metal six by three inches. Professor Michelson won the Nobel Prize for Physics in 1907. To his fellow-Jew, Michelson, Einstein is indebted for the apparatus that has proved his theory of relativity.

Professor Albert Einstein, who received the Nobel Prize in 1921, is known all over the world for his theory of relativity. Its peculiar novelty consists in its radical revision of our ideas of space and time. When we say a thing moves we always mean relatively to certain other things which we assume to be at rest. A train moves relatively to the earth, but it is equally true that the earth moves relatively to the train.

Two of the leading American anthropologists are Professors Goldenweiser and Boaz, both of whom have done pioneer work in the discrediting of the theory of superior races. Among psychologists, Professor Joseph Jastrow, Dr. Abraham A. Brill, and Boris Sidis are pre-eminent. Dr. Brill is perhaps the foremost psychoanalyst, while Boris Sidis was an authority on abnormal psychology. The late Professor Abraham Jastrow was an Orientalist and the

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greatest American authority on Babylonian civilization. Professor Richard Gottheil is the occupant of the Chair of Oriental Studies at Columbia University.

This pamphlet is one of a series which will deal with the Jewish contributions in American life. Each article purposes to present factual material on the participation of the Jew in various fields of humanitarian development. It is not the intention of the writer to place the Jews on a pedestal as a superior people nor infer the "holier than thou" attitude, but rather to invite similar articles from different cultural groups so that an exchange of materials might result in a better understanding.

The American of today and tomorrow will want to free himself of race and nationality prejudices. He will earn that freedom through personal contact and education. The American of today and tomorrow will want to attain a sympathetic understanding, openmindedness and tolerance to other peoples of diverse cultures and to enrich his whole life and by doing so play his part in the building of a better world. This better world will be one in which the peculiar talents of each group will enrich the life of the whole.

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The Jew Comes to America—Messerman and Baker.

The Struggle for Health—Hoffman.

The Real Jew—H. Newman.

The Jews In The Making of America—George Cohen.

Jewish Contributions to Medicine in America—S. R. Kagan.

QUESTIONNAIRE

1. Of the many contributions mentioned in this pamphlet, which is the most valuable in your estimation?

2. Do you think the limitation of Jews in the schools of Medicine and Science advisable? Why?

3. Are these fields to be compared with other fields of endeavor? Discuss the differences.

4. Are tax-exempt institutions justified in discriminating against any race or faith? How would you remedy this situation?

5. Recognizing the fact that Jewish quotas do exist in many universities, and that certain courses are overcrowded; what plan can you suggest that would eliminate a discriminating policy against any people?

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    (*Publication Date Jan. 1942*)
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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. XV

◆

AMERICAN JEWS IN PHILANTHROPY

◆

Suite 1601-1602-1603-1604-1605 • 130 N. Wells Street • Chicago, Illinois

"Public spirit was ever a characteristic of the Jew. It has been his special distinction in this country that, while contributing liberally to charitable and benevolent objects favored by his fellow-citizens of different race and faith, he asks from them nothing for the objects which appeal primarily to his own. Hospitals sustained by Jewish contributions make no discrimination in regard to the patients they admit; schools and libraries maintained by Jewish beneficence are open to all who can derive any benefit from them."—(New York Journal of Commerce and Commercial Bulletin.)

Moses Maimonides, the great Jewish philosopher and physician of the twelfth century, said:

"There are eight degrees or steps in the duty of charity. The first and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

"The second is, to give cheerfully, but not proportionately to the distress of the sufferer.

"The third is, to give cheerfully and proportionately, but not until solicited.

"The fourth, is to give cheerfully, proportionately, and even unsolicited; but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

"The fifth is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him.

"The sixth, which rises still higher is to know the objects of our bounty, but remain unknown to them.

"The seventh is still more meritorious, namely to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the name of their benefactors.

"Lastly, the eighth, and the most meritorious af all, is to anticipate charity, by preventing poverty; namely, to assist the reduced fellowman, either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood; and not be forced to the dreadful alternative of holding out his hand for charity. This is the highest step and the summit of charity's golden ladder."

Thomas Huxley has said that "there is no code of legislation, ancient and modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish law."

Not only was charity commanded by the Mosaic law, and taught by their philosophers, but it was forced upon the Jews by the harsh necessities of their long years in exile. An important survival factor was the community obligation toward the well-being of each member. The hostility of the outside world evoked all the mutual aid factors in the Jewish community. It was the law of preservation. If a Jew was captured by a pirate ship off the coast of France, a fellow Jew in Baghdad felt obliged to pay the ransom money even though he may never have seen the captured Jew. Within each community the wealthy Jew was taxed to support his poorer brethren. If he refused he need only be threatened with social ostracism. Since he could not go to the non-Jewish people, he rarely held out. The Jewish Ghetto was, in effect, one great family. The Jew's present prominence in community welfare work is a hold-over from this training. With this background, it is easy to see why one of the outstanding traits of the Jewish citizen in this country is his social consciousness.

Wherever an educated Jew is found—there you will discover that a principle of upbuilding of character and community underlies his giving, whether this giving be of money or personal service. This will be especially apparent as the philanthropies of American Jews are considered, and they began with the first of the race to arrive in the American settlements. Early colonial history supplies numerous instances of their public spirit. The monument that commemorates the Battle of Bunker Hill also commemorates the philanthropic patriotism of that most picturesque Jewish figure, Judah Touro, who lies now in the Jewish cemetery at Newport. Touro and Amos Lawrence were the two patriots who supplied equal amounts of money for the building of the famous monument on the hill.

When a Universalist Church in New Orleans was sold at auction because of the foreclosure of the mortgage, Touro bought the mortgage and made a gift of it to the church. After his death, his will disposed of half a million dollars for charitable purposes, an enormous sum for those days.

Speaking some years ago of the characteristics of the Jews of America, George Cooper Pardee, then Governor of California, said: "The Jew takes care of his own poor and helps to care for other peoples' poor. He possesses human sympathy and it is backed up by good judgment. When he establishes a charity, it is sure to be well administered." California had an opportunity of seeing the uncalculating philanthropy of the Jew in the character of Adolph J. H. Sutro. It is said that at one time he owned one-tenth of the city of San Francisco. He scattered statues through its streets and avenues; next he built a notable aquarium where specimens from the Pacific might be studied. He built public baths, and threw the great park about his palatial residence open to the public. In 1887 Mr. Sutro presented the city of San

Francisco with a replica of Bartholdy's "Liberty Enlightening the World," which greets the newcomer as he approaches the new world. Finally, he bequeathed his home and park to the city and a two-hundred thousand volume library to the State of California.

The philanthropy with which the name of Mr. Nathan Straus is most popularly associated and generally revered is the establishment of milk stations in New York over forty years ago. In 1899 Nathan Straus originated and maintained at his own expense a laboratory and a system of distribution of pasteurized milk.

His greatest philanthropy was the Nathan Straus Milk Fund which saved the lives of thousands of babies and lowered the death rate of New York City (in 1909 the Public Health Service of the United States recorded that the general death rate of children under five had been reduced to half, largely as the result of pasteurizing of milk) so much that it influenced state and national governments everywhere to imitate its methods.

His motto, as somewhere written, was: "Give till it feels good." He established milk stations in London; soup-kitchens in Jerusalem, and coal stations in New York, open to all. Mr. Straus also established preventoriums for consumptive children in New Jersey and a Pasteur Institute in Jerusalem. In times of panic he maintained lodging houses for the needy, and "penny meals" from his milk depots. During the Spanish War he donated to the government an ice plant at Santiago, Cuba. During 1914-15 he served 1,135,731 meals at the minimum price of one cent. This beloved Jewish philanthropist served mankind regardless of creed or race.

The American Red Cross, which has since its inception been the agency for a vast amount of beneficent activity, owes its inception, to a large extent, to Adolphus S. Solomon. In conjunction with Clara Barton he laid its foundation stones. The very first meeting called to consider the formation of the society was held in his house. When the International Red Cross Congress was convened in Geneva, Solomon together with Miss Barton represented the United States.

Another outstanding philanthropist was Jacob Henry Schiff. He was affiliated with the House of Kuhn, Loeb & Co. A good portion of the fortune he amassed was spent in philanthropic enterprises. He opened his purse to all races and non-sectarian institutions. He founded Chairs at Harvard and at Columbia Universities, and made contributions to Cornell University and to Barnard College. Jacob Schiff endowed the Semitic Museum at Harvard University and the New York Nurse's Settlement. He served as a trustee for the American Museum of Natural History, the Metropolitan Museum of

Art, and the American Society of Fine Arts. In 1920, Schiff died, leaving behind him large bequests for institutions which he had supported during his lifetime. His son, Mortimer Schiff, the largest financial supporter of the Boy Scouts of America, carried on, until his death, the philanthropic tradition of the family.

Julius Rosenwald established the Rosenwald Fund in 1917 "for the well being of mankind."

Mr. Rosenwald not only gave away large sums every year, but he had his own ideas as to how to make his gifts more useful. He believed that every gift should stimulate activity in the one who received it, and not merely do things for him; second, that no endowments should last forever, but should all be used within a generation.

The first principle showed best in his great gifts to help the Negroes of the United States. Mr. Rosenwald was a trustee of several Negro schools, such as Tuskogee, and early saw the greatest need of the Negroes was better education; he therefore offerd to build Y. M. C. A. buildings and public schools for any community that would raise a certain amount toward the building and guarantee to keep it up. Under that system there are now over 4,000 Rosenwald schools in the southern states, with fully 500,000 pupils in them, learning trades in addition to the regular grade studies.

The fund which Mr. Rosenwald set aside for this purpose, according to the report for 1928, was $22,000,000, and is not to be perpetuated but spent within a period of twenty-five to fifty years. The large sums which were donated for the Industrial Museum of Chicago, for the aid of Jewish colonization in Russia and for other benevolent enterprises here and abroad, were separate personal contributions outside of that Fund.

The cause of infant and child welfare has enlisted the services of a number of Jews and Jewesses. Perhaps the most important figure in child saving work is Lillian D. Wald, founder of the Henry Street Settlement. She organized district nursing work and also originated the idea of school nurses. This innovation was the first attempt made in the municipalization of school nursing. The idea of Federal Children's Bureau also owes its origin to the fertile mind of this outstanding social worker. For 21 years (1909-1930) she served as a member of the White House Conference on Child Welfare.

The Guggenheim Foundation, established in 1925, is playing a very important part in the creative and intellectual life of the United States. The Foundation makes it possible for a large number of students, teachers, and creative artists to pursue their studies abroad in whatever country they feel they can best create.

Daniel Guggenheim, brother of John Simon Guggenheim, who established the Guggenheim Foundation, has done much to promote aeronautics. He has given large sums of money to endow departments of aeronautics in New York University, Massachusetts Institute of Technology, the Universities of Michigan and California, and the California Institute of Technology, and added $2,500,000 to continue this promotive work. The work is being started in other universities and colleges.

In 1924, Daniel and Florence Guggenheim established the Daniel and Florence Guggenheim Foundation "to promote, through charitable and benevolent activities the well-being of mankind throughout the world."

Joseph Pulitzer, for years the editor of the New York World, founded a College of Journalism at Columbia University, and also endowed several scholarships at Columbia College. He gave largely to other educational and charitable causes, and left funds for the Pulitzer Prizes in journalism and letters. These prizes are given for the best American novel, play, history of the United States, American biography, and verse.

Adolph Lewisohn is another benefactor of the educational institutions of the country. He has given $300,000 to Columbia University for the School of Mines Buildings, and presented the Lewisohn Stadium to the College of the City of New York.

A number of individual Jews have participated in the movement for a greater democratic organization of industry. Henry A. Dix, a wealthy manufacturer of women's garments in New York City, deliberately turned over, with the assistance of his sons and heirs, a million dollar concern to his employees. He also surrendered his beautiful country home to the Young Women's Hebrew Association as a place of recreation for its members.

Edward Hochhauser of the Altro Manufacturing Company has done pioneer work in the assistance of invalids. His factory is unique in that it gives employment to none save ex-tuberculosis sufferers. Adequate provisions are made for the safe-guarding of the health of the convalescents. Located at the top of a loft building it is equipped with a kitchen, rest room, steamer chairs and much of the paraphernalia of a convalescent institution. Food is served at cost price.

The Weinstock-Lubin Company, of Sacramento, California, was reorganized on a completely democratic basis. In 1919 the Board of Directors recognized the right of employes to have a share in the management. It has since become practically a co-operative concern with the complete management vested in a Board of Directors chosen from the employees.

The Hart Schaffner and Marx Company, the world's largest manufacturers of clothing, have a managing committee composed of representatives of the firm and delegates elected from the workers. The Sydney Blumenthal Company, owners of the Shelton Looms, Shelton, Connecticut, have instituted an industrial democracy modelled on the American form of Government. Delegates from the employees constitute a House of Representatives, the foremen constitute a Senate, and the Cabinet consists of the managers. Measures concerning the welfare of the organization are discussed and passed by the three bodies.

The indefatigable generosity of the Jews during the strenuous days of the war was universally recognized during that dread period. Herbert Hoover, writing from the Department of Commerce (1923), had this to say:

"During the nine years that I have been actively connected with the larger American measures of relief to Europe, I have had intimate association with various Jewish organizations engaged in these labors. I have frequently had cause to comment upon the extraordinary generosity and liberality of the American Jews in their charitable contributions. Indeed their voluntary contributions exceeded those of any other American group, and ranged from the stinted savings of the poorest workman to the full outpouring of those in more fortunate positions.

"There is no brighter chapter in the whole history of philanthropy than that which could be written of the work of the American Jews during the past nine years."

Organized Jewish philanthropy in the United States began with the establishment, in 1801, of the Jewish Orphan's Home in Charleston. After that many and varied Jewish organizations sprang up throughout the country, to meet the needs placed upon the group by the influx of their co-religionists first from Germany, and later from eastern Europe.

It is one of the proudest boasts of the Jew that he always takes care of his own unfortunates.

Every city with a sizable Jewish community has its charity organization, its orphan asylum, its free burial society, its old folks home. In the larger cities are found Jewish hospitals. Altogether there are fifty-nine local Jewish hospitals in the United States, of which twenty-five are in New York City, and six national hospitals and sanatoriums. The B'nai B'rith, the largest Jewish fraternal organization in the world, supports the National Jewish Hospital in Denver, Colorado, for tuberculosis and the Leo N. Levi Hospital in Hot Springs, Arkansas, for blood diseases.

Jewish philanthropy for their own has proceeded along three lines: the establishment of relief societies for the poor, and of personal service organizations to give employment, encouragement and advice to these poor in order to have them become self-sustaining as soon as possible; the establishment of institutions to care for those who are unable to care for themselves—the sick, the old, the orphans; and the donation of money to care for their fellow Jews in foreign lands. Here again the B'nai B'rith comes to the forefront with its support to the Yonker's Old Peoples Home in New York and the Cleveland Orphan Home situated in Ohio, The Memphis Old Folks Home in Memphis, Tennessee, The Erie Orphanage of Erie, Pennsylvania, and The Atlanta Orphanage of Atlanta, Georgia.

The various Jewish hospitals, sanatoriums, orphanages, settlement houses and other institutions are supported by their own people to the extent of over $40,000,000 a year. Other vast amounts go abroad.

"If there be with thee a poor man, one of thy brethren, within any of thy gates of thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a base thought in thy heart." Deuteronomy 15:7-9.

QUESTIONNAIRE

1. Of the eight degrees in the duty of charity quoted from Maimonides, where would you classify the gifts of your particular city?
2. Are you satisfied with the method in which your city conducts charity drives? Why?
3. Can you suggest ways and means to prevent overlapping of drives and yet maintain the full quota of the individual philanthropies?
4. What, in your opinion, do you find most outstanding of the many philanthropic endeavors mentioned in this pamphlet?
5. In your estimation, what is the most valuable contribution? Why?

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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. XVI

JEWS IN MUSIC

Suite 1601-5 — 130 No. Wells Street — Chicago, Illinois

JEWS IN MUSIC

THE Jewish people's love for music is not a newly born phenomenon. In ancient Israel the bards not only sang but also played. The Jew expressed his emotions through the harp and the cymbals long before the light of civilization had dawned over Europe. Throughout the centuries the Jew found his chief solace in the synogague, and in its music. He acquired his critical capacity and his love for the art by constant attendance at the house of worship, where the cantor held forth before a sympathetic audience. Music was made part of the ritual; it was interwoven into the very essence of his religious life. Music, the most subjective of all arts, finds its greatest number of practitioners and its most ardent devotees among the Jews, the most subjective of all races.

In post-Biblical days they seem gradually to have discarded instrumental music in their worship, though prior to the destruction of the Temple it had been an important part of its ceremonies. Many instruments were kept in the Temple at Jerusalem, in order to have them ready for the priests when required. This custom evidently was continued in the Turkish synagogues to a late day; for it is recorded that in the twelfth century a deposit of ancient instruments was found in an upper room of a synagogue at Bagdad. In a similar way the late Dr. Solomon Schecter, while still attached to Cambridge University, came upon the priceless deposit of scrolls and manuscripts in an upper room of a Jerusalem synagogue, which are now to be seen at the Jewish Theological Seminary in New York City.

It is said that in the eleventh century the folk airs of other peoples had begun, to the great indignation of the orthodox, to affect the Jews' traditional melodies. One of the historians has noted that the Rabbis began to observe with alarm, spirited lovers' songs applied to holy psalms. To them this was nothing less than sacrilege. They protested vehemently, but without lasting effect. Several years later we come upon a gifted musician, a contemporary of Palestrina, one Israel Najara, a Rabbi of Gaz, who published in 1579 six hundred Hebrew lyrics, set to the choicest melodies of Arabia, Spain, Italy, Turkey, and Greece. Even he was frowned upon by the orthodox Rabbis, whose rule was "that the traditional must not be varied in any place, even in the matter of melodies." We also find Jews skilled in music who went about

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from country villa to country villa, singing to and teaching the ladies the songs that were the latest fashion in Florence or in Rome.

In 1622 we find them publishing music in Venice, where Solomon de Rossi, regarded as "The Father of Modern Synagogue Music," began what was spoken of as "the regeneration of Zion's songs." He seems to have been supported by a number of progressive Rabbis. Rossi introduced perfected counterpoint and polyphonic music into the synagogues. A critic of the time has said that he brought into his music a wonderful homogenity and the echoes of many lands and peoples, together with a new and surprising dramatic quality. However, he appears not to have been sufficiently popular to maintain the new music against the steady opposition of the traditionalists. Even today the organ has no place in Orthodox and many Conservative Temples.

The universal application of music, its progress step by step, may be traced to the time of the appearance of the Jew in the modern musical world.

An examination of records for the past hundred years will show that through educational, municipal, religious, and other agencies, music has superseded both painting and sculpture in the ordinary life. Musical instruments in some form, though it be only mechanical, are to be found in every household, in every public gathering-place. Because its pathological value has been definitely ascertained, it finds a place in every hospital and public institution. The insane are soothed by it, and prisoners made more readily amenable to the authorities under whom they are placed. Children are drilled to it at school, and at home entertained by it. You dine with it in public places, pray with it in church.

Moscheles was the first Jewish composer to receive general recognition. Coming from Bohemia to London, young, ardent, with concertos and cantatas in his possession, he forced the world to examine him.

His pupil, Felix Mendelssohn-Bartholdy, was undoubtedly the foremost Jewish composer of the nineteenth century. Marchesi, the famous singer, had this to say of Mendelssohn: "London worshipped Mendelssohn and his 'songs without words,' his Walpurgis Night music, his Elijah and St. Paul, and his Midsummer Night's Dream. When Judah spoke through the lips of Mendelssohn, she spoke with a heavenly voice, that still enchants the world by its sweetness and expressiveness." Mason points out another contribution that Mendelssohn made:

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"He was the most active of all the champions of Bach, at that time so shamefully neglected. His performance of the great St. Matthew Passion in Berlin, the first since the composer's death in the middle of the eighteenth century, is one of the most important events in musical history; the significance of it, and of his other labors in behalf of Bach propaganda, to the entire subsequent progress of music, and especially to the romantic movement of which Bach is one of the cornerstones, cannot be exaggerated."

Following Moscheles, many well-known composers make their appearance in the annals of Jewish musical history. Three of these men—George Bizet, who gave us Carmen; Jacob Meyerbeer, who wrote Les Huguenots and L'Africaine, and Camille Saint-Saens, who composed Samson et Delila—are best known for their operas; two—Jacques Offenbach, who wrote Tales of Hoffman, and Oscar Strauss, who composed the Chocolate Soldier—are known for their operettas. Others whose compositions still live are Rubinstein, Wieniawski, Mahler, and Halevy. Halevy was a great teacher, numbering among his pupils Gounod, Bizet, and Massenet.

Among American Jewish composers the first in importance is Ernst Bloch. In 1928 Bloch was awarded a prize by Musical America for the best symphonic work composed by an American. He called this symphony America because it expressed the spirit of America as seen by an immigrant Jew. Besides this work, Bloch has composed many works on Jewish themes.

George Gershwin is well known for his Rhapsody in Blue. Rubin Goldmark, a member of the faculty of Juilliard Foundation, is the composer of Haiwatha, Samson, and the Requiem. His compositions have been performed by the Boston Symphony, the Philadelphia Symphony and the New York Philharmonic.

Jews have taken an even greater place as interpreters of music and instrumentalists than they have as composers. It has been estimated that out of every twelve musical artists, vocalists, violinists and conductors, eight are descendants of the people of Israel.

Violin virtuosity has become almost synonymous with Jewish musical genius. Saleski, in Famous Musicians of a Wondering Race, lists seventy-three violinists who have achieved recognition; prominent among them are Leopold Auer, Mischa Elman, Jascha Heifetz, Fritz Kreisler, Yehudi Menuhin, Erika

Morine, Max Rosen, Toscha Seidel, and Efrem Zimbalist. Leopold Auer, former professor at the Conservatory of St. Petersburg, was a famous teacher; Elman, Heifetz, Rosen, Seidel and Zimbalist were his pupils.

Mischa Elman is, perhaps, the master of them all. Born in a Russian Ghetto, forty years ago, he displayed his genius at the early age of four. He attracted the attention of the great music teachers of Europe and soon Leopold Auer took him under his wing. Permission was secured from the Czar that the young Mischa be allowed to attend the Petrograd Conservatory. Here he perfected his art and in 1904 he made his debut. Since then he has given concerts all over the world. Countless thousands throughout the civilized globe have paid tribute to this outstanding product of a dismal poverty stricken town in the Russian Ghetto.

Efrem Zimbalist also is a product of the Russian Ghetto and is the husband of Alma Gluck, the well known operatic singer. He is a violinist of the first rank. He is also the author of a book on the theory and practice of violin playing and an authority on the history of music.

Fritz Kriesler, born in 1875, perhaps the greatest violinist that ever lived, has the added distinction of also being a composer, having published numerous arrangements of early and modern music.

He graduated from the Paris conservatory in 1887 as winner of the Grand Prix (gold medal) over forty competitors. For a time he abandoned music and studied medicine in Vienna, art in Rome and Paris, and then entered the Austrian Army. At his reappearance in 1899, his playing created a sensation. Not only had he regained his former astounding virtuosity, but he also developed into a great interpreter. In 1904 the London Philharmonic Society honored him by awarding him the Beethoven gold medal. His repertory includes almost everything of note written for the violin since the 17th century. He is the owner of the fine Guarneri formerly used by Wilhelmj. He also bought from Hills & Sons the famous "Stradivari with the golden varnish."

Jascha Heifetz is still in his thirties; yet he has been before the public for more than two decades. David Hochstein, one of the most promising of the younger violinists, was killed by a German bullet while fighting in the Argonne. Fritz Kreisler, Max Bendix, Yoscha Seidel, Leo Ornstein, Max Rosen, Mimitzky, are but a few of the many who entertain and move multitudes of music lovers, and who have helped to establish what Henry Finck, musical critic of the New York Evening Post, called "the predominance of Jews in the musical world."

Although only nineteen years old, Yehudi Menuhin—his name means "The Jew bringing peace"—has taken his place among the ranking violinists of the day.

He was born in New York City, January 22, 1917, but moved to Berkeley, California, when he was but a few months old.

At the ripe age of four, Yehudi was playing classical numbers and within another year he made his first public appearance at a children's concert. At the age of ten he stood on the concert stage of Carnegie Hall, New York City. When the last golden notes from his violin had died away, the dignity of Manhattan crashed under a storm of unprecedented acclaim. He was recalled twelve times after a demonstration that lasted fully fifteen minutes. Wherever Yehudi Menuhin has since played that stirring scene in New York has been duplicated.

He is the grandson of an ascetic rabbi and he always walks in the shadow of the synagogue, keeping fasts and saying his prayers.

Among pianists also, the Jews do not lag behind. They fill the concert halls as do their colleagues with their violins.

Leo Ornstein, born in Russia in 1895, is one of the more brilliant of the group of Jewish pianists. He is an experimenter in new forms of musical art, an exponent of the modern futuristic movement. Among the music-loving public ever alert for the novel and unusual he has created for himself a substantial reputation.

Writing, in impressionistic style, of Ornstein's music, in his brilliant work "Our America," Waldo Frank says: "It is the full throated cry of the young Jew in the young world. Background of the old passion of storm and repression. But upon it breaks of fire, interstices of light, America's release. The weight of sorrow of the Jew like a loading atmosphere about him. And the Jew's intricate response, reasoning and wailing. The birth of faith, the tidal energy in faith. New hope, new deed, new life. An answer to the lamentation of the Jewish fate in Ornstein's music; a sort of angry joy, lust of a new conquest, Hebrew the seed, American the fruit."

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Joseph Hoffman and Leopold Godowsky are perhaps the best known of the pianists performing in America. Also among the great pianists who have achieved international acclaim are: Joseph Lhevinne, Alfred Marovitch, Ignatz Friedman, Harold Bauer, Ossip Gabrilowitsch, Myra Hess, and Wanda Landowska.

Vladimir Horowitz, pianist, born in October, 1903; first toured U. S. in 1928, and has since appeared here in all principal cities.

Opera in America was considerably improved by a Jew, Oscar Hammerstein. He was born in Berlin in 1848 and emigrated to America at the early age of fifteen. After starting his career in this country as a cigar maker and editor of a Tobacco Journal, he turned his attention to the theatrical and operatic world. He built and managed a number of New York theatres; particularly noticeable, however, was his Manhattan Opera House where some of the best opera ever seen in America was performed.

Nevertheless, American Opera has as yet little native color and originality. It subsists largely on importations from abroad. The movement for the creation of a native American opera is still in its infancy, but here the work of another Jew, Max Rabinoff, is making great strides. At Stoney Point, New York, there is being created an institution that may ultimately achieve for America its operatic independence. American artists, American musicians, American composers are being moblized and trained under the auspices of Rabinoff for that purpose.

Others who have attained prominence in the operatic world are the two brothers, Milton and Sargent Aborns, who have produced opera for a number of years in America. There is Erich Korngold, who has seen "Die Todte Stadt," an opera of his, produced on the stage and who will create lasting values for American Opera if his past work is a criterion.

Among vocalists who have carved their niche on the operatic and concert stage are Alma Gluck, Hulda Lashanska, Lilli Lehmann, Rosa Raisa, and Sophie Braslau.

The musical genius of the Jew marches on, and this time we view the orchestra pits of some of the most famous orchestras in the world.

Ossip Gabrilowitsch, conductor of the Detroit Symphony Orchestra; Modest Altschuler, one of the pioneers of symphonic music in America and the founder and conductor of the Russian Symphony; Artur Bodansky, conductor of Wagnerian opera at the Metropolitan Opera House; Serge Koussevitsky, master of the contra bass and conductor of the Boston Symphony Orchestra; Giogo Polacco, conductor of the Chicago Civic Opera; Fritz Reiner the brilliant leader of the Cincinnati Symphony Orchestra; Alexander Smallens, conductor and musical director of the Philadelphia Civic Opera Company; Vladimir Shavitch, conductor of the Syracuse Symphony Orchestra; Nicolai Sokoloff, founder of the Cleveland Symphony Orchestra, and Joseph A. Pasternack, conductor of the Philharmonic Society of Philadelphia, and Louis Hasselman's, conductor of the French repertory at the Metropolitan Opera House.

Probably one of the greatest conductors ever to grace an orchestral pit is Alfred Hertz, born in Frankfort, Germany, July 15, 1872. After conducting concerts in London from 1899 to 1902 he came to the Metropolitan Opera House as conductor of the Wagner compositions. He was there for thirteen consecutive seasons during which time he conducted many novelties, all the works of American composers. He has the distinction of having conducted the first performance of Parsifal outside of Bayreuth (December 24, 1903). Because of this "desecration" not only Bayreuth but all German opera houses have been barred to him. He resigned in the spring of 1915; conducted the premiere of Parker's Fairyland at the Panama Exposition (Los Angeles, July 1, 1915). Since then, conductor of the San Francisco Symphony Orchestra. In June, 1914, he married the concert-soprano Lilly Dorn in Vienna.

Facilities for the improvement of the musical taste of masses have more than once been created under the inspiration and with the aid of Jewish men and women. The Lewisohn Stadium, attached to the College of the City of New York, was created as a result of the benefaction of the great philanthropist, Adolph Lewisohn. Here during the summer months, the best performing artists in the country have displayed their talent before admiring audiences ranging from 8,000 to 15,000. An editorial which appeared in the New York Evening Post several years ago said:

"With Sunday evening's concert on the Mall in Central Park, will end what is probably the best season this country has ever had of free orchestral music. Sixty concerts have been given by the Goldman Band in the past twelve weeks, and they have been free not only to their hearers but to the taxpayers.

This has been the sixth season of the Goldman Band Concerts, but the first in a city park. A committee of nearly 100 public spirited citizens with Mrs. Daniel Guggenheim as chairman have made these concerts possible. Through the good offices of Philip Berolzheimer, City Chamberlain, accommodation in Central Park was secured when building expansion made the Columbia grounds no longer available. Mr. Elkan Naumberg is now financing the construction of a new bandstand on the Mall as a present to the city. To Edwin Franko Goldman, the originator of free concerts, and conductor of the band on the Mall, more than a million people are indebted for a summer of pleasure and instruction."

It is interesting to note that every single name mentioned in the above editorial is Jewish.

This zeal for music does not cease with the passing of the summer. In winter there are also free concerts. For a number of years under the auspices of an energetic young Jew, Charles D. Isaacson, a number of free concerts have been given. First in conjunction with New York Globe, then with the Evening Mail, Mr. Isaacson has preached the gospel of a refined musical taste to countless thousands in innumerable places.

Ever alive to the needs of the general public, the Jew has been instrumental in catering to popular demands. The songs that the millions hum and sing and that catch the fancy of the multitudes from Maine to California are in many cases the productions of young Jews. With a catchy melody, a happy phrase, a fetching tune, they set all America agog for a short period. Irving Berlin has risen to fame and fortune on the tide of popular approval. Leo Feist, Jerome D. Kern, Albert Von Tilzer, Shapiro and Bernstein, are names known to the members of every household that possesses a piano or radio.

In another way the Jewish people take their place in the forwarding of music—as ardent appreciators and patrons. They have always given American opera their unstinted support and the part which they have played in keeping it alive has been an important one. When Richard Strauss was asked if he were an anti-Semite, his reply was "How can I be, when I know that without our Jewish friends all our opera houses and concert halls would be more than half empty?" What Strauss said of Vienna could well be said of many American cities.

QUESTIONNAIRE

1. Do you favor instrumental music in temples or synagogues? Why?

2. What is your opinion regarding the method used by many Reform Temples in having non-Jews in their choirs?

3. Do you believe choirs play a significant part in attendance of Temple Services? How?

4. What would you say is the greatest contribution in the musical world? Who is responsible for it?

5. Can you suggest ways and means whereby your community can encourage and foster musical benefits?

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No. XVII

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JEWS IN AMERICAN LITERATURE

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The contribution of the American Jewish writer to contemporary reading covers a wide range; from the writers who have succeeded as individuals, as Americans, and not as Jews—to the Yiddish and Hebrew writers who are Jewish in language as well as birth.

For many hundreds of years the Jewish people, isolated in their Ghettos and shut off from the intellectual life of Europe, took small part in the creation of world literature. Their writers created, but for their own people; they were written about, but by people who had too few contacts with them to give true characterizations. Only one Jewish book—the Bible—was known to most Europeans.

The literature of the world, and particularly English prose, owes a great debt to this book. The essayist, Joseph Addison, noted this indebtedness in one of his papers in the Spectator when he wrote: "There is a certain coldness and indifference in the phrases of our European languages, when they are compared with Oriental forms of speech, and it happens very luckily that the Hebrew idiom runs into the English tongue with a particular grace and beauty. The Hebraisms give a force and energy to our expressions, warm and animate our language, and convey our thoughts in more ardent and intent phrases that any that are apt to be met with in our own tongue."

The Hebraisms that Addison refers to reached the people through the Bible. The King James version, made in England between 1604 and 1611, served as a source book for spoken English almost from the year that it was printed. Its cadences, phrases and colorings have become woven into the very texture of English speech.

Whenever we speak of "a land flowing with milk and honey," "a still, small voice," "a tale that is told," "darkness which may be felt," "vanity of vanities," "law of the Medes and Persians," "a wife of one's bosom," "an apple of one's eye," we are repeating biblical expressions. Whenever we "eat, drink and be merry," "take sweet counsel together," "grind the faces of the poor," "cause the widow's heart to sing for joy," "make a covenant with death," "heap coals of fire," and "be weighed in the balances and found wanting," we are unconsciously plagiarizing the Hebrew Scriptures. Much of our popular wisdom comes from the same source, as, for example, "Put not thy trust in princes," "Go to the ant, thou sluggard," "Answer a fool according to his folly," "A wise son maketh a glad father," "Be not righteous over much," "A soft answer turneth away wrath," "The race is not to the swift."

The place held by the Jews in literature during the period of Shakespeare and Bacon is defined more by the way they were characterized than by the production of their own writers. The early writers seldom drew upon Jewish life for characters, nor did they paint a favorable picture when they did use them. This is natural, when we remember the position held by the Jew in earlier days. The character of Shylock in Shakespeare's famous comedy sums up the tragic position of the Jew in medieval Europe. (Shakespeare, in every human probability, did not personally know any Jews. He was born almost three centuries after the expulsion of the Jews from England, and died a half century before their re-admission.) Chaucer in "Canterbury Tales" and Marlowe in "The Jew of Malta" give similar pictures of the loathsome conception of the Jew in the mind of the average Christian of pre-modern Europe. These distorted versions of Jewish life only helped to increase the prevailing intolerance against the Jewish people.

The last century and a half saw a profound change in the Jew's share in world literature. Religious toleration grew. Jews were admitted to civil life, and began to take their part in the cultural life of Europe. Undoubtedly the drama of Lessing, "Nathan the Wise," was instrumental in creating understanding. Lessing, who was profoundly influenced by an earlier and greater Jew, Baruch Spinoza, helped bring about the enlightenment which drew the Jew out of his Ghetto and enabled him to take his place in society.

The participation of the Jews themselves in no mean manner in various realms of literary effort aided the growing sense of kindness and justice toward them.

Scott's "Ivanhoe" presented an appealing picture of the Jewess, Rebecca. Thackeray has said that "In Rebecca, Scott has given a creation of exquisite beauty, the sweetest character in the whole range of fiction."

It is said that the Rebecca of Ivanhoe is modeled upon a real Rebecca—none other than the famous Rebecca Gratz of Philadelphia. Washington Irving was a great friend of the Gratz family, as was Matilda Hoffman, the young woman to whom he was engaged. Matilda fell victim to a fatal disease and was nursed in the last months by her dear friend Rebecca. Irving was drawn closer to the Gratz family by this tragedy. A few years after, Irving went to Europe, visited Scott, and described Rebecca Gratz to the great novelist—told of her beauty, her devotion to Matilda, her beautiful loyalty to the religion of her people. A few years later Ivanhoe was published. The life of Walter Scott and letters of Irving sustain the theory that Scott's heroine was drawn from Rebecca Gratz.

Only within the past few decades have Jewish names begun to figure prominently in American literature. But with their advent has become a recognizably new force in the moulding and making of the American literary tradition. The tendency for innovation and renovation, those results which follow inevitably upon the penetration of the Jew into the various fields of human endeavor, has become visible here as elsewhere. Gertrude Stein is prominent in the modern school of impressionism and expressionism, while Waldo Frank, Ben Hecht, Maxwell Bodenheim and other young Jews are ceaselessly hammering at the English language in order to create new images, new modes of expression and new unusual phrases.

"Gargoyles," one of Ben Hecht's most popular works, is a particularly noteworthy contribution in which he demonstrates the great disparity between the real emotions of people and their pretences. Of his work the eminent literary critic, H. L. Mencken, wrote: "There are passages of superb descriptive writing—stuff infinitely beyond the talents or even the imagination of the average American novelist. Hecht differs from the general run, indeed, precisely because he knows how to write."

Waldo Frank has also distinguished himself in fiction. He is not only a novelist but a critic. Besides novels like "Rabab," "The Dark Mother," etc., he has written "Our America," a brilliant analysis of the state of American culture. He also contributes extensively to periodicals.

To list only a few of the well known contemporary American Jewish writers is to indicate, in another way, the variety of their interests and talents.

Poets.—Maxwell Bodenheim, James Oppenheim, Jean Starr Untermeyer, Alter Brody, Louis Untermeyer. Light Verse: Arthur Guiterman, Newman Levy, Morris Ryskind, Dorothy Parker, Samuel Hoffenstein, Babette Deutsch.

Novelists.—Fannie Hurst, Edna Ferber, Ludwig Lewishon, Ben Hecht, Maxwell Bodenheim, Waldo Frank, John Cournos, Thyra Winslow, Sholom Asch, Robert Nathan, Irving Fineman, Lester Cohen.

Short Story Writers.—Konrad Bercovici, Montague Glass, Octavus Roy Cohen, Dorothy Parker.

Journalists.—Isaac Marcosson, Walter Lippman, David Lawrence, Simeon Strunsky, Michael Gold, Walter Winchell.

Critics.—George Jean Nathan, Waldo Frank, Marvin Lowenthal, Joel Spingarn, Clifton Fadiman, Joshua Kunitz.

Philosophers.—Morris Raphael Cohen, H. M. Kallen, Irving Edman, Lewis Browne.

Mary Antin, Anzia Yesierska, and Rose Cohen are very important for their fine studies given us of the soul of the immigrant, "The Promised Land," "Hungry Hearts," "Salome of the Tenements," and "Out of the Shadow" are all sensitive portrayals of emotional and spiritual crises that occurred in the young immigrant's transition to American life. These authors are all immigrant girls who have worked their way from the sweatshop to a well established place in the American literary world.

Fannie Hurst is perhaps one of the highest salaried writers in America. Her well-known "Humoresque" portrays the East Side New York boy who became a famous violinst; her "Seven Candles" and "A Good Provider" are sketches of Americanized Jews.

Another novelist of exceptional calibre is Edna Ferber. Miss Ferber wrote the Emma McChesney stories, "Gigolo," "The Girls," "Fanny Herself," and a host of short stories that have delighted millions of American readers. Both Miss Ferber and Miss Hurst have interpreted many phases of American life, and each has had her stories dramatized for the stage and screen.

Israel Zangwill's "The Melting Pot" was a direct outcome of his visit to America. His "Children of the Ghetto" and "Dreamers of the Ghetto" are tender interpretations of Ghetto life.

Other interpretations of their own people are Irving Fineman's "Hear, Ye Sons," Marvin Lowenthal's "Gluckel of Hameln" and "A World Passed By," Edmond Fleg's "Jewish Anthology," Shmarya Levin's "Childhood in Exile" and "Youth in Revolt," Sholem Asch's "Kiddush Ha-Shem," and Louis Golding's "Forward from Babylon" and "Magnolia Street."

In the field of literary criticism, Albert Mordell, Isaac Goldberg, and Joel Spingarn play prominent roles. Mordell is the author of "Shifting Literary Value," "The Literature of Ecstasy," The Erotic Motive in Literature," etc.

Isaac Goldberg is a versatile and scholarly translator as well as a critic of importance. He has translated twenty-seven plays from the Yiddish, including "The Idle Inn," which was presented on the Broadway stage. Goldberg's linguistic capacity is most apparent in his translations from foreign fiction. He has translated works from the French, the Spanish, the Portuguese, Yiddish and the Italian. He has also written two important books on South American literature and a particularly valuable work on the "Drama of Transition." In this volume he treats learnedly yet cleverly of the dramatic tendencies in Spain, Italy, France, Germany, Russia, South America, and the Yiddish world.

In the realm of the short story, Jewish writers have been particularly prolific. Not only has the quantity been large but the quality has been of the highest. In the collection, entitled "The Best Short Stories of 1922," which contains twenty short stories, the Jews have a disproportionate representation. Seven of those who had the honor of being named as the best short story writers of the year were the following Jews: Konrad Bercovici, David Freedman, Benjamin Rosenblatt, James Oppenheim, Waldo Frank, Ben Hecht, and Rose G. Cohen.

If we turn to another phase of literature in America, the sphere of poetry, Jewish names of importance immediately come to mind.

The earliest of the Jewish writers of poetry was Emma Lazarus, the friend of Emerson, and a member of an old Jewish family. During her career, which was unfortunately cut short, she made a number of excellent contributions to American poetry. Miss Lazarus wrote the poem engraved on the pedestal of the Statute of Liberty which stands at the entrance to New York Harbor. Towards the end of her life she became intensely race-conscious, due largely to the sufferings of the Jews in Russia. At the height of the period of her race-consciousness she wrote the "Songs of a Semite," full of the fire of an ancient Deborah.

The list of contemporary Jewish poets in America is too long to enumerate. One of the foremost is Louis Untermeyer, who wrote "Roast Leviathan," and "Challenge;" the latter has gone through five editions. He has, in addition, translated the works of Heine into excellent English.

His wife, Jean Starr Untermeyer, also a writer of clever poetry, is famous for her volume entitled "Growing Pains."

James Oppenheim, famous for his messages of mankind's salvation and freedom, wrote, "Songs for the New Age," "War and Laughter," "Book of Self," etc.

Arthur Guiterman, and Alter Brody also, have established quite a reputation among the poetical fraternity.

Maxwell Bodenheim, a comparatively young man, has rapidly come to the front among American poets. He possesses an unusual gift for characterization and is not only a master of poetry but also of prose.

Two Jewish poetesses, who have established an enviable reputation in the literary world are Babette Deutsch, who wrote "Banners," and Florence Kiper, who wrote "A Jew to Jesus."

Morris Ryskind is a master of clever quips. Oscar Williams, Michael Gold, Milton Raison, Samuel Hoffenstein, Joseph Auslander, Gustav Davidson, Martin Feinstein, and an army of poets of lesser renown, contribute continually to the various American periodicals.

Sholom Asch is perhaps the outstanding Yiddish fiction writer. A number of his works have been translated into the European languages. His famous and recent book, "Three Cities," has been favorably compared to great contemporary masterpieces.

In the realm of book production, the Jew plays an important role. Here, as everywhere, he is the innovator, the initiator, and the one who exploits the fields hitherto neglected.

Among these publishers we find, Alfred A. Knopf, Albert and Charles Boni, B. W. Huebsch, Horace Liveright, Nicholas L. Brown, Thomas Seltzer and Henry T. Schnittkind. To Alfred A. Knopf belongs the credit of bringing out the works of writers who are of the utmost importance in American literature.

As one surveys the activities of these Jewish publishers, one becomes impressed with the truth of Romain Rolland's characterization of the Jews. He remarked: "They carry with them the pollen of thought. It is they who have made known and are making known to the Americans, large portions of the literature and culture of other peoples. It is they who stand foremost in the translation and dissemination of the works of European authors. They act the role of intermediaries and interpreters, linking nation and nation, and bringing to one the understanding of the other. Retaining the cosmopolitanism and linguistic capacities of the nomad, they unite the dwellers of the earth, and by the widening of the national horizon they disperse the fogs of provincialism that hamper the progress of a people."

QUESTIONNAIRE

1. What Jewish authors are you familiar with and how do their writings impress you?

2. In your opinion, are the works of American Jewish authors predominantly Jewish in character, or do they follow the American trend?

3. Do you believe that current literature concerning Jewish life and problems has a sufficient number of non-Jewish readers to influence the public thinking?

4. Can you suggest a plan by which the readers of your community may

secure such books as would result in better understanding and enlightenment for both Jew and non-Jew?

5. Do you think a "Good Will" essay contest in your community would be a success, and how may it be most effectively promoted?

August, 1936.

Address all correspondence to:

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Conscience came late into the world. Its arrival marked a definite change in the order of society. For a million years, perhaps, life was wild on our planet. The gloom of the jungle hovered over all, and early man lived by the same instincts that guided other creatures about him. He fought the elements as they fought them, and died as they died, leaving behind no memories of his struggles beyond the crudest of flints and shards. Then there came one day a gleam of light in the thick darkness, and the cunning creature that had fought his own kind as he had fought all denizens of the wild, perceived something that had long been hidden from him. On that day the age of character was ushered into existence. Human acts were now challenged, life was interrupted in its seemingly futile course, prophets rose to rebel against the ingrained habits of the centuries, and record after record began to tell of new impulses that had been stirred into being. To the human feelings of pain and sorrow was added the feeling of remorse, a perptual reminder of the imperfections of yesterday, and an incessant questioning of the worth of man's gains.

Egyptians and Babylonians, who left magnificent civilizations, fell by the wayside because conscience was not woven into the fabric of their culture. Assyrians, Chaldeans, Sumerians and Hittites brought human achievement to amazingly high levels, yet dropped out of sight because conscience was not permanent in their lives. Persians and Greeks and Romans infused into the experiences of mankind the germs of majestic philosophy, art, science and poetry, but because they held conscience too lightly, they, too, sank into the silence of the centuries. Only the Jewish people survived this dreadful ordeal of conscience. The story of that survival constitutes one of the great dramas of history.

The Jewish people had known of primitivity and superstition. Desert stretches and fertile areas had brought childlike reactions to the infinite. But once the torch of prophecy was fairly lit, the flame grew to gigantic proportions. Conscience may have dawned in Egypt, as Doctor Breasted has stoutly maintained. It may have been known long before Israel proclaimed allegiance to certain values. But that does not matter greatly. Conscience came to maturity in Israel! That is of vital importance to humanity. Upon the devotees of Judaism rested the knowledge that conscience was a precious thing. The feeling assumed larger and larger proportions as time proceeded. It plagued them in the hour of their conquest, beat upon their consciousness in the hour of their degradation, entered into their Mosaic code which decreed eternal duties for future generations, formed the inspiration for the sagas and experiences of their judges and kings, and finally burst into a consuming fire in the hearts of their great prophets who, eight centuries before the Christian era, dreamed mighty dreams that have not been matched in the aspirations of mankind.

The Jewish religion defies the usual classifications of religion because Israel is the one people which has uninterruptedly carried its norms, customs and traditions up through the ages to the present day. Religion was wedded to human destiny. It depended for its survival upon a definite group of human beings, the children of Israel, and they, in turn linked their fate to the teachings of Judaism. Therefore, the Jewish religion embraces more than faith, prayer, synagogue, ritual, holy day and functionary. It is a culture, a pattern of life that has been colored by the experiences of a particular people. It centers not only about certain ideas or beliefs, but also about the living interpretations of those ideas and beliefs. The Talmud gives perhaps the best definition of this many sided tradition in the simple statement that Israel, God and Torah, or Jewish teaching, are one. They are indivisible and grow through one another. Only by subjecting himself to the discipline of the Torah could the Jew find freedom, and only by recognizing that discipline as a means of stimulating the growth of conscience could he survive in a world of disintegration and chaos.

In early antiquity the children of Israel were formed into a cohesive group. Scattered tribes gathered under a single banner, pledged faith to a common cause and spoke of a common ancestry. This union, which has never been dissolved, has been a source of constant puzzlement and irritation to nations and individuals alike. To our own day the very survival of the Jew has been construed in some quarters as a conspiracy against humanity. But misunderstanding and attack have not hitherto broken asunder those bonds which succeeding consecrated generations knit together and represented in a literature that is in this era as challenging to humanity's waywardness as it was in the days of the great prophets.

If Israel dwelt apart in the ancient world it was only to escape the contaminating influences of idolatry, and the more effectively to forge spiritual weapons by which it might protect conscience. Its very particularism became its chief asset. On the one hand it emphasized Israel's abhorrence of practices which degraded human life, and on the other hand it developed within the Jewish community respect for the sacredness of human personality. By means of it the Jew experimented with his aspirations toward justice and developed definite notions with regard to conduct, so that the rest of the world has beheld the drama in the Bible and in the Talmund, and has been ennobled by the katharsis of tragedy enacted for it by this people. At no period of history has the spiritual world scene been lacking in dramatic moments of Jewish suffering and sorrow, exaltation and hope. At one time they were by the rivers of Babylon. At another time they were in Spain. Today they are in Germany and in Poland.

The revelation that was vouchsafed the Jewish people at Mount Sinai symbolizes but one of many great moments in their history. This event to which traditional Judaism has given so much significance, represents an awakened conscience in the life of an entire community. Legend recalls that God offered to all the peoples of the world the Sinaitic laws which constitute the Book of Moses, but each in turn was reluctant to accept the Ten Commandments. The moral demands were too revolutionary for them. Conscience was not yet sufficiently developed in their lives, and they would not accept any categorical imperative abruptly terminating their fixed habits. The Children of Israel incorporated the commandments in their traditions and shackled themselves to a task that would take many centuries to fulfill. Their sensitiveness had been tempered on the smithy of past experience. The sparks that were later to burst into the flames of prophesy had already been carefully ignited at the humble tribal hearth.

Prophecy has colored the Jewish life since the days of Moses. All the ceremonies and customs that were linked to priestliness and designed to preserve the identity of the group were universal in their import and meaning. Passover, for example, was celebrated in commemoration of the deliverance of a particular people, the Jewish People, from the bonds of Egyptian slavery. Yet the dominant note of this festival is not the prayer for continued freedom for Israel alone, but the hope that all men may some day be free. The rites that the prient administered in the Temple were not long permitted to supersede the ideal they symbolized. When in early days they assumed such importance that they lowered the vitality of Judaism and degraded the character of the people, there was a Jeremiah present to protest in clear, vigorous language: "Put your burnt offerings into your sacrifices and eat the meat. For I spoke not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices." When the whole institution of priesthood was buried by the Romans in the ruins of the burned Temple, the great Rabbi Jochanan ben Zaccai taught that no army and no might could destroy the true sacrifices of Israel, a contrite heart and a loving spirit. To the Mosaic injunction, "Ye shall be unto me a kingdom of priests" was also added the significant

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prophetic words "and a holy nation." Sometimes prophecy was not easily discernible in the distinctive ceremonials and folkways of this people, but it was there, nevertheless. It was in the ghetto, in the regimen of the Talmud and in the force of every commandment. Priesthood, which was at one time limited to a class of Jews ministering in the Temple area became transformed into a community enterprise covering all the Jewish people. For two thousand years Israel's sacrifice of a loving spirit has been the moral discipline by which it might develop a nobler society. Priesthood served only as the body to concretize and to make manifest the spirit of prophecy. Without that spirit, the corporate existence of Israel would have ended long ago. Through it the people which began with Abraham of Chaldea continued on through Moses, Jeremiah, Akiba, Saadya, Maimonides, Gabirol, Karo, Elijah of Wilna and Bialik. Priesthood and prophecy thus form the heart and core of Judaism. When these are manifest in a Jewish personality they indicate a saintliness exemplified by reverence for human life, by courage in meeting the difficulties of existence and by faith in the eventual achievement of goodness among men. Wherever a synagogue stands and wherever an age old Hebrew prayer is uttered will be found an affirmation of truths spoken by Israel's prophets, sages and scholars throughout the centuries. The Jewish people of modern times may not know the resting place of their dead Moses. But a living Moses still abides in their hearts and minds. His words have been interpreted and reinterpreted in all generations, and his teachings are to this day proclaimed in the schoolroom and the house of prayer as they were proclaimed thousands of years ago—"Thou shalt not respect the person of the poor, nor favor the person of the mighty, but in righteousness shalt thou judge they neighbor. . . . Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love they neighbor as thyself."

Judaism has steadfastly devoted itself to the fostering and development of certain important concepts that permeated beyond the boundaries of the Jewish community and influence the life of the western world. The first of of certain important concepts that permeated beyond the boundaries of the unity of the world is constantly stressed in the teachings of this religion. The individual aspects of existence are important, but each in itself does not permit a complete view of the universe. The whole must be envisaged if man is to comprehend his position on earth. This principle of unity dominates the thought processes of Israel and is clearly evident in all of Jewish literature. In science, for example, Maimonides demonstrates it in his declaration of one God, one law and one element. In aesthetics the welding of goodness with truth has produced a resultant beauty of spirit. In politics the element of conscience is not absent from the theory of responsible government. In individual daily life the hallowed things are not separated from the profane things. In ethics the weakness of man is equated with his strength. In the speculations of man, this life is not set against the next life, nor is this world set against a future world. And in theology God is not a transcendent being sundered from the humors of existence, but is immanent and nigh to man.

The second concept of Judaism is democracy. Greece and Rome contributed much to western civilization. They laid the foundations of these sciences, developed laws to govern humanity, evolved systems of philosophy, wrote noble epic poems and instituted technical methods for perceiving the nature of the universe and of man. But they despised the humble in their midst. While their philosophers spoke majestically of life and death, they tolerated human slavery and bore with the iniquities in their social order. Israel's crude state had tolerated similar inequalities, but the nation that felt the pressure of conscience could no longer find uniform approval for unjust lordship over human life. Democracy is at the root of the Mosaic laws and constitutes the main theme of every prophetic discourse. When the children of Israel begged the prophet Samuel to appoint a king over them he warned them of the greatest danger that could befall them in these words:

> "This will be the manner of the king that shall reign over you; he will take your sons and appoint them unto him for his chariots, and to be his horsemen, and they will run before his chariots . . . to plow his ground, to reap his harvest and to make his instruments of war and the instruments of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers . . . and he will take your fields and your vineyards and your olive yards, even the best of them and give to his officers and his servants . . . and ye shall cry out in that day because of your king whom ye shall have chosen you. . . ."

When the prophet Amos bitterly inveighed against the order which condoned the selling of the needy for the price of a pair of shoes, he foresaw clearly the doom of the state that scorned democracy. He described in vivid language the weakness of a government designed to benefit the few. "For I know how manifold are your transgressions," he cried, "how mighty are your sins; ye that afflict the just, that take a ransom, and that turn aside the needy in the gate. Therefore, the prudent doth keep silent in such a time; for it is an evil time." Democracy in Israel meant the protection of the right of every man to dwell safely under his vine and fig tree, a scrupulous observance of that right and an awareness of the interdependence of all the citizens of the state. It meant that the humble individual in society was no less important because of his origin. In the Talmudic era when Roman life was colored by despotism, the Jewish blacksmith and the head of the academy sat together in the seats of learning. And in feudal times the Jewish moralists were forever exhorting their followers to be mindful of their fellow creatures. "If worldly wealth be lent to thee," writes Eleazar Rokeach, a sage of the 13th century, "exalt not thyself against thy brother; for both of ye came naked into the world, and both of ye will surely have to sleep at last together in the dust."

Because of this deep rooted democratic principle inherent in Judaism we can understand how the prophets of Israel were impelled to rise in fury against those who ground the poor in the dust, and why they proclaimed the doom of a country that scorned the rights of the multitudes within its borders. It is in the light of democracy that the term "chosen people" assumes its true meaning. It is not sheer chauvinism and arrogant pride, but the acceptance of a covenant with destiny fixed by ancestors in dim antiquity, a perpetual reminder of a great responsibility in behalf of the humble in the battles of life.

A third characteristic of Judaism is human tenderness. Human life is holy. It is fearfully and wonderfully made. It is a divine breath. Therefore, it must be carefully guarded and prized. All the forces of the world must glorify life and elevate it so that it be but little less than God in the scale of creation. How great the Jewish concern is for a single human being can be ascertained from the criminal laws of the Talmud. These laws carried the death penalty for certain offences, yet Eleazar ben Azariah, one of the great rabbinical judges of his time said that a Sanhedrin which executed a person once in seventy years represents an evil generation. And when it came to the examination of the two necessary witnesses to the offence, they used to be solemnly warned in these terms: "Know what you are about to do. You are about to testify concerning the life of a man. It may be that because of your testimony, the death penalty will be invoked. Yours, therefore, is a tremendous responsibility, for human life is at stake, and there is nothing in the world comparable to human life. A jeweler may stamp his seal upon one piece of gold, and upon another, and yet another, and all the impressions are identical. But the Creator of the Universe stamped millions of pieces of clay in His own image, yet no two human beings are alike. For this reason each person is entitled to say 'For my sake was the world built,' and he who destroys a single life is considered by Scripture as if he had destroyed the whole world, while he who saves a single life is considered as having saved the whole world."

The Jewish sensitiveness to disunity and maladjustment in the world was closely linked to human ignorance and indifference. Balance amidst chaos was predicated upon the larger awareness of man to the totality of existence. Happiness was not a feeling that could be isolated in the heart of one individual. It was distilled from the products of the environment about him. The poet Richard Beer Hoffman emphasized this thought in the beautiful words of his "Jaakob's Traum":

> "Could I be happy in a suffering world?
> By day, by night, in dreams I feel the touch
> Of every living thing; to me, man, beast,
> The stones and grasses of the field, all cry
> With mute imploring eyes they cry
> To me, and yet the answer must be His."

The fourth concept of Judaism is peace. The pages of Jewish literature abound in expressions of peace sentiments. Indeed, the very greeting of salutation between Jew and Jew is "sholom"—peace. The majestic vision of Isaiah has been reflected in every period of Jewish life. Israel's traditions have not dealt kindly with him who violated peace. Even King David, to whom many of the Psalms have been ascribed, could not build the Temple because his hands were stained with blood. Peace to the Jew was not only something connected with international life, but a matter of vital daily concern among the humblest of individuals. He who established goodwill among quarreling neighbors was entitled to the same heavenly consideration as the most esteemed of scholars, said the Talmud. This deep yearning for peace imbedded in Biblical, Talmudic, medieval and modern Hebrew literature, is the synthesis of justice and love abiding in the human heart. Peace cannot be based on force, nor buttressed by armaments. It is the very foundation of the world, and the crowning achievement of a man's life is his contribution to the sum total of peace. The Mishna closes with the statement that "God has not found any other instrument of blessing for Israel except peace."

There are divisions in Judaism as there are divisions among all groups whose lives are guided by democratic principles. All have their roots in traditional Judaism, but their interpretations of tradition are different. Orthodoxy attaches the same importance to beliefs and practices that the

Jews of yesterday did. Conservatism emphasizes the positive aspects of Judaism and seeks to establish vitality through such changes as will permit adjustment to modern life without disturbing the inherited norms. Reform Judaism has made the most radical changes in traditional Judaism, dropping many of the ceremonies, translating the Hebrew prayers into the vernacular, introducing the weekly sermon, and in other ways transforming the religion to suit the conditions of the times. Within these groups are numerous movements that stress certain definite aspects of Jewish life today such as Zionism, Labor Zionism, Social Democracy, Hassidism or mysticism, etc. This brief reference to the sections of the world Jewish community does not take into account their history, their development and their importance in modern Jewish life. It is worth noting, however, that all of them bear close kinship to the large body of Israel, and adhere more or less to the ideals expressed in Jewish literature. All converge to display at some point in their philosophy the heritage of conscience bequeathed them by past generations. The complexities of the age have not altered the main currents in the stream of Jewish life.

Judaism is linked indissolubly with a people that has survived the viscissitudes of time. Both have endured because they have valued the importance of conscience in the life of man. The pathetic struggle of modern society is an ironic tribute to the correctness of their intuitions. The bread for which we labor is not yet fully satisfying, nor has the gift of science brought us release from the slavery of fear and evil. Our vaunted institutions have not destroyed our nostalgia for inner security and peace. The Jewish people see in modern phenomena occurences that their ancestors witnessed in ancient days of Caesarism. They have not ceased to sorrow at the spectacle of scientists, educators, philosophers and artists at the mercy of brute force and power. The contributions of Greece and Rome that dominate occidental civilization have not brought great happiness to humanity. They have yet to be softened by prophetic dreams and hopes and harmonized by conscience before they can be effective in promoting peace and brotherhood among men. The intangible value of the teachings of Judaism is apparent in the practical life of this people. Its God is an awakened conscience in endless search after the beauty which is compounded of goodness and truth; its Torah is a culture which is rich and varied because it is blended by centuries of continuous experience and its existence is milleniel because it is linked to a moral order established by the refined character of man.

RABBI CHAS. E. SCHULMAN.

QUESTIONS FOR DISCUSSION

1. How is conscience exercised in human society? In the modern state?

2. How can you account for the moral urge in Jewish life?

3. Name and characterize the Jewish Prophets. Have other people been inspired and taught by prophets?

4. Can you account for the continued existence of the Jewish religion? Of the Jewish People?

5. Discuss the Jewish concepts of God, Humanity and Peace.

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No. XIX

THE TRAGEDY OF POLAND
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THE TRAGEDY OF POLAND

"DEATH caused by starvation," read the medical reports for three of a family of five children. The other boy and girl in the family, aged seven and ten looked like children of three to five.

*More than a half of Vilna's population, an investigator found, live on incomes of less than three dollars a month. The suicide rate in the Polish ghetto, a speaker declared in the summer of 1932, has increased 25 per cent in the last three years, and about 90 per cent of the ghetto's inhabitants have tuberculosis.

These are just a few of the sad comments on the state of affairs that exist in Poland today, but attention to which has been diverted by the recent happenings in Germany.

In Poland, over three million Jews—about ten per cent of its population and one-fifth of world Jewry—are facing extermination. By comparison the plight of the German Jew is trivial.

In Germany they were never more than one per cent of the population and slightly over 400,000 remain.

There are towns in Poland today with a population of 80 per cent Jewish. In large cities like Warsaw, Wilno, Krakow and Lodz, the figure is between 30 and 40 per cent. The German Jews were relatively prosperous. The Polish Jews have always been poor.

The German Jews numbered among their members distinguished figures like Einstein, whose enforced exile called the attention of the world to the plight of German Jewry. The Polish Jews have no such figures. Yet their tragedy is without parallel in the modern world.

Week after week, and almost day after day, since September 1935, brutal attacks have been made upon the Jews in some part or other of Poland; many have been killed and still more injured. In outward character they are reminiscent of the outrages committed by the Nazis against the Jews for some years before Hitler came into power: Jews whose only offense consists in being Jews

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* The Cauldron Boils—Emil Lengyel.

are assailed with clubs, knives, and pistols; their houses and shops are raided and demolished, their synagogues are stoned and even bombed.

The lawlessness of which the Jews have become such helpless victims recalls the outburst of anti-Jewish hostility that marked the birth of the Polish Republic. It was because of that outbreak of anti-Semitic savagery which lasted from the end of the war until the middle of 1919, that the Allied Powers insisted upon Poland signing a Minorities Treaty that would safeguard the lives and rights of her Jewish subjects as well as those of her other racial or national minorities. Now that seventeen years have passed, it is depressing to have to record that the Treaty has been hallowed more in the breach than in the observance, and to note that its systematic infraction has served as a prelude to the present epidemic of Jew-baiting.

The fundamental grievance consists in the distressing and increasing impoverishment, for which the Polish Jew holds the Government largely responsible. According to the letter of the law there is no discrimination against them whatsoever. But unfortunately the facts of the situation show that the wretched position of the Jew is largely due to enactments deliberately though not avowedly aimed at them and to discrimination exercised by every branch of the administration. Wherever the Government is able to interfere in economic life, it exercises its influence to the disadvantage of the Jewish element. The Jews have been systematically driven out of the various State monopolies, such as tobacco, salt, lumber, liquor and alcohol, in which very large numbers of them were formerly employed. Before the war about 95 per cent of the tobacco workers in Bialystok, Grodno, Vilna and Warsaw were Jews; but today all the factories are under Government control and Jews are excluded. They are discriminated against in regard to the grant of concessions and licenses, and the few Jewish concerns that have been fortunate enough to have dealings with the Government are afraid to hire Jewish help, as they know that the Government does not look upon their plant with much favour if it opens its gates to the population of the ghetto, instead of giving employment to Gentile Poles. The Widzever Manufaktur in Lodz, Poland's great industrial centre, one of the largest textile mills of the country with a pay-roll of 6,000 employs Jews only for office work, although it is in Jewish hands. The same applies to the Eitington factory, said to be in Jewish-American hands.

Members of the professions constitute about three per cent of the Jewish population and with their families count a few hundred thousand people.

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Their condition is deplorable, to put it mildly. Thousands upon thousands of doctors and lawyers have been reduced to a starvation level. More than sixty thousand are without any income whatsoever. The reason? Because a physician who is not connected with a sick-benefit fund finds it impossible to make a living, and practically no Jewish physician is employed by these funds.

Because, in some parts of Poland, lawyers are not admitted to the bar unless they have practiced as judges or state's attorneys. Since Jews are never appointed to these positions, they are, as a result, automatically excluded from practice. Besides, a tax of ten thousand zlotys (a zloty is worth about 19 cents), is proposed in certain sections for anyone who wishes to practice the legal profession. The number of Jewish lawyers that can afford to pay this exorbitant amount is practically nil.

There are over two hundred thousand Jewish manual workers, and about fifty thousand other types of Jewish employees in Poland. Unemployment among them reaches up to sixty per cent of their total number. Since only those who work in a plant employing more than twenty people can avail themselves of unemployment insurance, most of the Jews who are principally engaged in smaller enterprises, are not able to enjoy its benefits.

Nearly one third of the Polish Jews are artisans. Together with their families, they number more than one million souls. One-third of them are without work, which means that within this group alone, 330,000 people are in distress. Those who are still employed, are, for the most part, eking out an inadequate living by working, with the aid of their families, from 16 to 18 hours a day for 30 to 40 zlotys a week during the height of the season in a given industry. This employment, as a rule, does not last more than a few months during the year. To add to their difficulties, these poverty stricken artisans are now being threatened with a proposed new guild law, which calls for a number of difficult formalities, registrations and examinations, and certain license fees, entailing expenditure of time and sapping their last resources.

Thirty-eight per cent of the gainfully occupied Jews in Poland are petty traders which means that, with their families, they comprise no less than 1,150,000 people. The majority of them are recipients of relief, with no immediate prospects of a way out.

The chief source of aid to the Polish Jews is the American Jewish Joint Distribution Committee, an organization supported by voluntary donations.

Since 1914 it has spent more than $27,000,000 in Poland salvaging the lives and institutions of Jews during the World War, the post-war anarchy and the recent depression.

It lends money through 800 free loan institutions scattered throughout the country to small tradesmen and others, frequently saving them from bankruptcy, and enabling them to earn a livelihood however meagre.

Some idea may be gained of the size of Polish Jewish business when it is realized that these loans average less than $20 each. How great the need is, may be gleaned from the fact that in 1934-35 over 150,000 loans of this kind were made.

In 1935 over 33,000 children were cared for at infant care dispensaries and an additional 10,000 were treated at home. In 1936 the Joint Distribution Committee took 60,000 children from their cellar and garret homes in Polish cities and towns and sent them for recuperative rest to more than 400 Summer colonies.

One third of the boys and girls who attend the Jewish schools in Poland, leave their homes hungry, and the schools have been compelled to provide hot meals for them. So great is the need in their homes, that in many small towns, children who are given cod liver oil, surreptitiously carry it home, so that it may serve for the cooking of food for the entire family, rather than to improve the health and strengthen the resistance of the child.

The physical conditions under which the Jewish masses live in Poland are appalling. In an examination given to children sent to one of the summer colonies, it was found that of the 51,133 children sent from Lodz, 37,750, or seventy-five per cent came from families who occupied only one room; 11,226 lived in two-room tenements, and only 270 enjoyed the luxury of a three-room dwelling. Moreover, the one room dwelling was, in many instances, a damp, dark cellar, and in more than 65% of the cases, five to seven persons lived in one room and in 20% of the cases, eight to eleven persons were huddled together in one room.

Whatever explanations the Government may offer in extenuation of the anti-Jewish policy pursued in the aforementioned spheres of activity, it can hardly plead freedom from responsibility for excluding Jews from its own employment. When Galicia belonged to Austria, Jews in the railway service formed 8 to 9 per cent, in the postal service 7 to 8 per cent, and in the State schools, as teachers, 4 to 5 per cent. But now, in all these branches they hardly make up 1 per cent, and even this consists of survivors from a former time. No Jewish teacher can obtain a post in a Polish school, and Polish teachers' seminaries have for some years refused to admit Jewish students. In the administrative departments of the Government there is hardly a single Jew, and no new Jewish officials are appointed. There are 10,000 Post Office savings banks in the country, which derive 60 per cent of their deposits from Jews, but there is not a single Jewish official among them all.

"It is interesting to note,' said Max J. Kohler at a Williamstown round table conference in August, 1932, "that although the Jews constitute about 10 per cent of the entire population, they pay over 31 per cent of the taxes." This despite their impoverishment, and because they are almost entirely city people.

It is generally acknowledged that the worst enemies of the Jews, and those responsible for their present plight are the members of the two political parties, the "Endeks," the National Democrats, composing the rabid fringe of the Sejm, the spiritual brethren of Adolf Hitler and the Naras, the National Radicals, who constantly boast of their determination to drive the Jews out of Poland. That they have been incited by the example of Nazi Germany is unashamedly admitted. "Germany's success," wrote the Gazeta Warzawska (April 19, 1935), "teaches us in Poland to adopt the same policy, which will force the Jews to organize their own mass emigration. We can do that only by making the Jews realize once and for all that there will be no stopping until not a single Jew is left in Poland."

The Polish Nazis, after poisoning the population of Western and Central Poland, have spread their agitation to Volhyina, Polesia, and other localities in Eastern Poland, inciting the Bielaruss peasants, and offering prizes of anti-Semitic calendars and books for every ten members who join their movement.

Thus life, if it may be called such, moves on in Poland's five hundred ghettos. The gates of the United States are closed and Palestine's are only partially open. The Jewish question deserves emphasis in the discussion of Poland's minority problems. The Jews of Poland feel that their tragedy is not an isolated incident in a universal calamity, but a symptom of religious intolerance and racial antagonism which have no place in the twentieth century.

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QUESTIONS FOR DISCUSSION

1. What are the differences in the plight of the Jew of Poland with that of the Jew in Germany?

2. If various quotas must be established, which is more equitable in your opinion; by virtue of taxes paid or by proportion to population of a given community?

3. Recognizing realistically that the gates of most countries are virtually closed to immigration, what do you believe to be the most hopeful method in dealing with the Polish Jewish problem?

4. Realizing the position of the Jewish manufacturer relative to the Polish Government, do you believe he is justified in his stand? Explain.

5. Is the Polish Jewish situation necessarily a Jewish problem, or, do you believe we have a right to expect the consideration of other powers? Why?

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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. XX

REFORM JUDAISM—

25TH FLOOR, 100 N. LA SALLE ST., CHICAGO 2, ILLINOIS

REFORM JUDAISM—

Among the many functions of organized religion is the vital task of keeping alive the spiritual traditions of the past. The memory of noble personalities, the great words they spoke, the doctrines they developed, are preserved by organized religion in sacred writings and revered observances. It is the function of religion to store up the sparkling waters of the ages of inspiration in order to quench the thirst of later eras of spiritual drought. Organized religion, being justifiedly conservative, is naturally suspicious of innovation and reform. It rarely happens, therefore, that religious reformations originate with those who are burdened with the responsibility of preserving religious traditions. For instance, Buddha, who reformed the religion of India, was not a priest but a secular prince. Confucius was a government official. Mohammed was a camel driver.

Thus it is not surprising that the reform movement in Judaism, which began at the end of the eighteenth and the beginning of the nineteenth centuries, was primarily a movement of the laity. Reform Judaism represents the first deliberate and organized effort to adjust traditional Judaism to the exigencies of modern political and economic conditions and to reckon with the modern world outlook. Reform is the shifting of the center of gravity from interest in the hereafter to interest in transforming the world we live in, and in the substitution of the authority of reason for the authority of tradition. It therefore assumes that Judaism should welcome the necessity which compels it to readjust itself and to reconstruct its teachings in the light of the new developments in human life. For only by meeting these needs of contemporary life can Judaism progress intellectually and spiritually.

If the success of a movement may be measured by results in organization and prestige, Reform Judaism would have to be pronounced successful. Over four hundred of the largest and most influential congregations of this country are federated into a well organized body which yields sufficient income to carry on various activities, and to maintain the machinery necessary to its functioning. But—these are not criteria by which to appraise a spiritual movement. A movement which is intended to bring order into man's inner life should be measured by the extent to which it succeeds in formulating a program that is spiritually compelling and socially practical, and by the degree to which its adherents live up to its professed ideas and ideals.

The first American formulation of Reform ideology that comes to notice is the declaration of principles adopted at the Pittsburgh convention of the Central Conference of American Rabbis, held in 1885.

1. We recognize in every religion an attempt to grasp the Infinite, and in every mode, source, or book of revelation held sacred in any religious system the consciousness of the indwelling of God in man. We hold that Judaism presents the highest conception of the God-idea, as taught in our Holy Scriptures and developed and spiritualized by the Jewish teachers, in accordance with the moral and philosophical progress of their respective ages. We maintain that Judaism preserved and defended amidst continual struggles and trials and under enforced isolation, this God-idea as the central religious truth for the human race.

2. We recognize in the Bible the record of the consecration of the Jewish people to its mission as the priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific research in the domain of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of divine Providence and Justice dealing with man in miraculous narratives.

3. We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and today we accept as binding only its moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

4. We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress, originated in ages, and under the influence of ideas, entirely foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

5. We recognize, in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

6. We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfillment of our mission, and therefore we extend the hand of fellowship to all who cooperate with us in the establishment of the reign of truth and righteousness among men.

7. We reassert the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject as ideas not rooted in Judaism the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment and reward.

8. In full accordance with the spirit of Mosaic legislation, which strives to regulate the relation between rich and poor, we deem it our duty to participate in the great task of modern times, to solve, on the basis of justice and righteousness, the problem presented by the contrasts and evils of the present organization of society.

Israel Jacobson, a business man, founded a modern religious school in Seesen, Westphalia. He built the first temple containing an organ. He arranged a service ritual in which German hymns and German prayers were added to the traditional Hebrew. He conducted the first confirmation class. Later, when he moved to Berlin, he came in contact with the other pioneer layman of Reform, David Friedlander. Friedlander, just as Jacobson did, founded a school in Berlin, in 1778. He wrote modern textbooks for children. So popular did his school become that similar schools soon arose in other cities in Germany. Jacobson and Friedlander together founded a Reform Temple in Berlin. They collaborated in writing a prayerbook and Jacobson delivered sermons in German. In 1817 the Temple was closed by the Prussian government because of the complaints of the Orthodox group. Another synagogue, founded in Berlin by Jacob Herz Beer (the father of the musician, Meyerbeer), lasted until 1823 when the government closed it. In other lands, too, the beginning of Reform was due to laymen. In Charleston, South Carolina, 1824, a group of members of the congregation petitioned that the Hebrew prayers be re-read in English. When the petition was rejected they founded a Reform Congregation. Many of the historic American congre-

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gations (e. g., Emanu-El of New York, Har Sinai of Baltimore, Sinai of Chicago) began as lay societies.

The foremost leader of modern Judaism was Abraham Geiger, a brilliant German scholar and critic, admirably educated in Hebrew and secular learning, hating all manner of intellectual compromise. He believed, like many of his generation, that Judaism was not fixed and immutable, but was a continuously developing religion. Revelation had not been vouchsafed to man once and for all many thousands of years ago, but was the gift of the sages and seers of every generation. Traditions were, of course, valuable, but they were not to petrify the healthy life of religion; as they became antiquated, they were to be discarded. Geiger distinguished between the spirit of tradition and the separate traditions. He held that the spirit of tradition is continuous, while separate traditions must pass when they have outlived their significance.

In the light of these concepts Geiger stressed the ethical side of religion rather than the ritualistic. He was little interested in phylacteries or dietary laws or Passover dishes, but he was vitally interested in social justice. He maintained that all references to a restored national life and to a personal Messiah should be dropped from the creed. For he refused to link up the destiny of Israel with Palestine, or to consider the Diaspora as necessarily an abnormal and unfortunate status.

The greatest source of strength in Reform Judaism, that which gives its greatest promise of permanence in Jewish life, is the principle of the right to change, that it is justified and indeed imperative that Judaism should constantly adjust itself to the needs of life. In all its changes in the different lands of its growth, certain principles common to the entire Reform movement are plainly marked. The essential principles of Reform are:

a—Each generation has the right to change the outward observances of Judaism whenever such change is necessary in order to preserve its inner spirit. It is not so much a question as to how many observances are held to or which observances are abandoned. A man may observe all the dietary laws and other ceremonials and still be Reform, and another neglect them all and still be Orthodox. The man who believes that the ceremonies are helpful and useful, and if no longer helpful may be changed, is a Reform Jew even if he observes them all. The man who believes that the ceremonials of Judaism are Law, a mandate which may not be changed, is in principle an Orthodox Jew even if he neglects them all.

b—Ritual of worship must be modified whenever such modification will make prayer more meaningful. Prayer is not a mystic, magical rite. It is a supplication to God. It must be sincere and therefore must be in the language which the worshipper understands. That does not mean that Reform, which reemphasized the vernacular, is opposed to the Hebrew language. There are many vital reasons why the knowledge of Hebrew should be maintained, but the essence is that prayer should be understood and sincerely uttered. "Recite the Shma," says the Talmud, "in whatever language thou canst understand."

c—Israel has a mission in the world. Its presence among the nations is not a mere punishment for past iniquities, nor a temporary abiding place awaiting a removal at the coming of the Messiah. Israel is part of the world process, contributing to the enlightenment of mankind. "I the Lord have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." (Isaiah XLII, 6, 7).

The attempt of Reform Judaism to remain apace with the current interests and ideals of the Jewish people is to be seen in the 1937 "platform" adopted at Columbus, Ohio. It supplants the outmoded "Pittsburgh Platform" as a statement of the Reform Jewish outlook.

In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis makes the following declaration of principles. It presents them not as a fixed creed but as a guide for the progressive elements of Jewry.

1. JUDAISM AND ITS FOUNDATIONS

1. *Nature of Judaism.* Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God. Reform Judaism recognizes the principle of progressive development in religion and consciously applies this principle to spiritual as well as to cultural and social life.

Judaism welcomes all truth, whether written in the pages of scripture or deciphered from the records of nature. The new discoveries of science, while replacing the older scientific views underlying our sacred literature, do not conflict with the essential spirit of religion as manifested in the consecration of man's will, heart and mind to the service of God and of humanity.

2. *God.* The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through law and love. In Him all existence has its creative source and mankind its ideal of conduct. Though transcending time and space, He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father.

3. *Man.* Judaism affirms that man is created in the Divine image. His spirit is immortal. He is an active co-worker with God. As a child of God, he is endowed with moral freedom and is charged with the responsibility of overcoming evil and striving after ideal ends.

4. *Torah.* God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit. Revelation is a continuous process, confined to no one group and to on one age. Yet the people of Israel, through its prophets and sages, achieved unique insight in the realm of religious truth. The *Torah*, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. Being products of historical processes, certain of its laws have lost their binding force with the passing of the conditions that called them forth. But as a depository of permanent spiritual ideals, the *Torah* remains the dynamic source of the life of Israel. Each age has the obligation to adapt the teachings of the *Torah* to its basic needs in consonance with the genius of Judaism.

5. *Israel.* Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel, has been held together by the ties of a common history, and above all, by the heritage of faith. Though we recognize in the group-loyalty of Jews who have become estranged from our religious tradition, a bond which still unites them with us, we maintain that it is by its religion and for its religion that the Jewish people has lived. The non-Jew who accepts our faith is welcomed as a full member of the Jewish community.

In all lands where our people live, they assume and seek to share loyally the full duties and responsibilities of citizenship and to create seats of Jewish knowledge and religion. In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of Jewish culture and spiritual life.

Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to co-operate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.

2. ETHICS

6. *Ethics and Religion.* In Judaism religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness and goodness. The love of God is incomplete without the love of one's fellowmen. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality and the right of the individual to freedom and to the pursuit of his chosen vocation. Justice to all, irrespective of race, sect or class is the inalienable right and the inescapable obligation of all. The state and organized government exist in order to further these ends.

7. *Social Justice.* Judaism seeks the attainment of a just society by the application of its teachings to the economic order, to industry and commerce, and to national and international affairs. It aims at the elimination of man-made misery and suffering, of poverty and degradation, of tryanny and slavery, or social inequality and prejudice, of ill-will and strife. It advocates the promotion of harmonious relations between warring classes on the basis of equity and justice, and the creation of conditions under which human personality may flourish. It pleads for the safeguarding of childhood against exploitation. It champions the cause of all who work and of their right to an adequate standard of living, as prior to the rights of property. Judaism emphasizes the duty of charity, and strives for a social order which will protect men against the material disabilities of old age, sickness and unemployment.

8. *Peace.* Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love and sympathy to secure human progress. It regards justice as the foundation of the well-being of nations and the conditions of enduring peace. It urges organized international action for disarmament, collective security and world peace.

3. RELIGIOUS PRACTICE

9. *The Religious Life.* Jewish life is marked by consecration to these ideals of Judaism. It calls for faithful participation in the life of the Jewish community as it finds expression in home, synagogue and school and in all other agencies that enrich Jewish life and promote its welfare.

The *Home* has been and must continue to be a stronghold of Jewish life, hallowed by the spirit of love and reverence, by moral discipline and religious observance and worship.

The *Synagogue* is the oldest and most democratic institution in Jewish life. It is the prime communal agency by which Judaism is fostered and preserved. It links the Jews of each community and unites them with all Israel.

The perpetuation of Judaism as a living force depends upon religious knowledge and upon the *Education* of each new generation in our rich cultural and spiritual heritage.

Prayer is the voice of religion, the language of faith and aspiration. It directs man's heart and mind Godward, voices the needs and hopes of the community, and reaches out after goals which invest life with supreme value. To deepen the spirtual life of our people, we must cultivate the traditional habit of communion with God through prayer in both home and synagogue.

Judaism as *a way of life* requires in addition to its moral and spiritual demands, the preservation of the Sabbath, festivals and Holy Days, the retention and development of such customs, symbols and ceremonies as possess inspirational value, the cultivation of distinctive forms of religious art and music and the use of Hebrew, together with the vernacular, in our worship and instruction.

These timeless aims and ideals of our faith we present anew to a confused and troubled world. We call upon our fellow Jews to rededicate themselves to them and, in harmony with all men, hopefully and courageously to continue Israel's eternal quest after God and His Kingdom.

QUESTIONS FOR DISCUSSION

1. How does Reform Judaism differ from Conservative and Orthodox Judaism?

2. What do you believe to be the principal causes for the rise of Reform Judaism?

3. How do you account for the fact that the leading Reform rabbis in the United States are Zionists.

4. How do Orthodox and Reform Judaism differ in reference to the Messiah?

5. From the standpoint of curriculum and attendance, which do you believe to be the most successful, the Sunday schools or the Talmud Torahs? Explain.

6. Disregarding the fact that your parents are or have been established as Orthodox, Conservative, or Reform, which would you personally desire to follow? Why?

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October, 1937

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OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. XXI

PRE-VIEWING THE JEWISH STATE

*Its Aims, Obstacles, Machinery, Problems, and Possibilities
Are Described in An Interview*

Suite 1601-1602-1603-1604-1605 • 130 N. Wells Street • Chicago, Illinois

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PRE-VIEWING THE JEWISH STATE

THE news that a Jewish State is projected in Palestine—for the first time in 2,000 years—supersedes in interest and importance all other news of Jewish life of modern times. The creation of such a State will affect, in some way, Jews throughout the world. Jews everywhere are asking, What will this Jewish State be like? How will it operate? What will be its real objectives and its philosophy. What about the Arabs? and countless other questions. To help its readers answer some of these questions, the B'NAI B'RITH MAGAZINE *presents herewith an exciting feature of immediate interest. Edward E. Grusd, Managing Editor of the* B'NAI B'RITH MAGAZINE, *interviewed Rabbi Samuel Wohl shortly after the latter's return from Zurich, where he represented the labor groups within the Zionist movement as a delegate at both the World Zionist Congress and the meeting of the Jewish Agency Council. Rabbi Wohl, who with Rabbi James G. Heller occupies the pulpit of the Isaac M. Wise Temple, Cincinnati, is national president of the League for Labor Palestine. He has visited Palestine twice in the last few years, speaks Hebrew, Yiddish, German, Russian and English, and knows the leaders of all the various groups in the Zionist movement. In this interview he speaks as an individual, and his views are not necessarily those of any official Zionist body nor those of the* B'NAI B'RITH MAGAZINE.

What is the fundamental difference in viewpoint between those Jews who favor the partition of Palestine and those who are opposed to it?

No one favors partition *per se*. Obviously, all Jews would prefer an undivided Palestine. It must be remembered that both the World Zionist Congress and the Jewish Agency rejected the particular partition proposed by the British Royal Commission. What we are confronted with today is not so much a question of principle, as a matter of cold reality. Because of many historic factors, a deadlock exists today so far as the creation of the Jewish National Home in Palestine is concerned. A way out can and must be found.

Nevertheless, 158 delegates at the Zionist Congress voted against the majority resolution, empowering the Executive to negotiate with Great Britain to

determine its exact intentions with regard to the establishment of a Jewish State in part of Palestine. Three hundred voted for the resolution. That looks like a serious difference of opinion to me. On what did the minority base their case?

They said that we cannot give up our historic claims to Palestine—*all* of Palestine. They pointed out that Transjordania has already been lost to us through an early partition, and that it is unthinkable for us to lose, in addition, two-thirds of the western part of the country. Moreover, they claimed that the resettlement of the 250,000 Arabs now living in what will eventually be the Jewish State would create dangerous irritation and violent unrest, and that those Arabs would absolutely refuse to be resettled at all. They warned that this Arab irridenta would result in endless friction and that a Jewish irridenta would be created in the new Arab State. Finally, they declared that the problem of defense, for the Jews, would be very difficult.

And what were the chief arguments of the majority?

Those who were willing to accept a *better* form of partition than the one proposed by the Royal Commission felt that Arab-Jewish relations can actually be improved if a large section of the Arabs obtain independence and will not therefore be subject to the Mandate regime, which is galling to their sense of national integrity. You must remember that last year's Arab uprising was directed much more against England than it was against the Jews. The Palestinian Arabs want to feel that they are the equals of their brethren in the five other independent Arab States nearby, and not their inferiors. This feeling of inferiority is the source of their antagonism against both the British and the Jews.

The majority of delegates at the Zionist Congress had, of course, many other reasons for voting as they did. They declared that the Jewish situation throughout the world today, and especially in central and eastern Europe, is so desperate that we cannot delay any longer the immigration to Palestine of tens of thousands of Jewish youths from Poland, Germany, and other lands of affliction. That all resources brought to Palestine by Jews must be used to build a healthy Jewish economy, which would be possible, of course, only in a Jewish

State. That a Jewish State can make municipal and national loans to accelerate the development and the economic absorptive capacity of the country. That Jewish defense will be legalized and become a primary factor in giving all Jews in Palestine a sense of security. And that Arab-Jewish relations will improve if, after a number of years, the Jewish population has risen and is concentrated in a definite area. The important problem of security is closely tied up with an ever increasing amount of immigration. There can be no security for the Yishuv otherwise.

Did the Royal Commission offer an alternative to partition?

Yes. The alternative was that the principle of economic absorptive capacity be eliminated as a basis for immigration, and that it be replaced by the principle of "political high level," under which a *maximum* of 12,000 Jews would be admitted annually. We could not control that, of course, and *less than* 12,000 Jews might be permitted to enter Palestine during some years. Moreover, under "political high level," there would be new restrictions against the purchase of land by Jews. All of this would mean, to put it bluntly, that the Jews would *never* be able to build their National Home in Palestine because they would remain a permanent minority there. The present rate of natural increase of the Arabs is 30,000 a year, or more. Year by year the Arab population would increase in proportion over that of the Jews', until eventually the Arabs could and would legitimately demand independence and rule over all of Palestine. The Jews, a permanent minority, would then be subject to all and any restrictions the Arabs might care to impose upon them. It is not unreasonable to fear that *all* immigration of Jews to Palestine might then be stopped—and even that *emigration* might become necessary! One has only to remember how the Arabs in Iraq ruthlessly discriminated against, and even butchered, the Assyrian Christian minority in that country after Arab independence had been granted there. It would be very dangerous to maintain Jewish life securely in Palestine under Arab rule.

And you think that large numbers of immigrants could find security in a partitioned Palestine—in a land even somewhat larger than the one presently proposed, which is only one-third of tiny western Palestine?

Most assuredly. That was the Royal Commission's alternative, that the Jews shall have sovereignty in a section of Palestine. There we will have the right to manage our own affairs, and admit as many immigrants as the country can sustain. Moreover, we ourselves will be the judges of that, although of course it will really be regulated by the resources of the Jewish people. Experts like Ruppin, Soskin, and others believe that in the limited area of the proposed Jewish State an additional 2,000,000 Jews may be settled within twenty years. The tempo of this settlement will depend upon the resources of the Jewish people.

What would be the primary or fundamental philosophy of the Jewish State?

The Jewish people need a Homeland, where they can be free to express themselves and live their own lives as a people—a land where they would cease to be a minority and would therefore be in a position to create their own Hebraic culture. We know now that Emancipation has failed throughout the world—not only in Germany. Only in a land of their own can Jews overcome the frustrations that follow in the wake of inequality. Even under the best of conditions in the Diaspora, the Jews, as a people, have never felt fulfilled; they have always yearned for Palestine.

How about those who don't feel that way, personally?

That doesn't affect the facts. The individual does not express the yearnings of a whole people. That yearning is made up of the totality of aspirations of the myriad of individuals, and in the case of the Jewish people it is clear that our history, our traditions, our literature, art, music and prayers express this yearning for Palestine.

But to return to your original question about the philosophy of the new Jewish State: it will be chiefly a determination to achieve social justice. Throughout the ages we Jews have lived in practically every country on earth; we have been subjected to the most hideous of injustices; we have lived through all forms of social structures, from slavery through feudalism, capitalism, and socialism. Our experiences cannot be matched by those of any other people. In a State of our own, we will know, as a result of our manifold experiences, how to furnish a basis for social justice within our borders.

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Then I take it that an experiment in social justice combined with an attempt to afford the opportunity for Jews to live a fully Jewish life will be the chief object of the Jewish State—and not principally the creation of a haven of refuge for the persecuted Jews of the Diaspora?

The two objects are indivisible. Millions of Jews in Europe today are neither getting social justice nor living fully Jewish lives. But do not forget that the creation of a Jewish State *at this time* was not in response to our demands. It is being created because the Royal Commission and the British Government have decreed it. We would have preferred to see it come through evolution, as we had planned—at the end of a certatin period of immigration and colonization. But because of the emergency arising from the attacks and disorders, the British Government has decided that Jews will have a better chance to maintain peace with the Arabs as well as reach their original objectives through the creation of a Jewish State now.

What is likely to be the social and economic system of the Jewish State?

In line with Jewish tradition, the social and economic system must be democratic. The prophetic ideals of Israel must find expression through the institutions to be set up. Jews will live a productive life so that no accusation of parasitism may be justly levelled against them. Toil has become a badge of honor in present-day Palestine. The class struggle is one of the great tragedies of modern society. In building the new commonwealth with the resources of the Jewish people, it will be necessary to develop such social and economic patterns as will stress cooperation, solidarity, and fellowship.

Even today the greatest role in the country is being played by the *kibbutzim* (communal colonies) and industrial, transport, and consumers' cooperatives. Productive labor on the part of all the inhabitants will be, as it now is, one of the great State ideals. The Jewish National Fund will play a larger and more important part than ever before. It is already hoped that all new lands will become the property of the entire people, for the settlement of men and women who will be individually and collectively productive. It is, of course, too early for anyone to predict what social basis will ultimately emerge, but at the outset the State will certainly strive to eliminate the economic and social evils of present-day society.

Does that mean that no private investments will be permitted?

No. There will still be room for such private investments as will further the social needs of the people.

Will the Jewish State have, like other States, an army, navy, air force, currency, ambassadors, treaties, etc., etc.?

It will, of course, utilize the machinery of a democratic sovereign State. In its relationship with other States, it will receive the recognition due a sovereign State.

What is your opinion of the fears already expressed by some Jews, that the existence of a Jewish State in Palestine might cause the loyalty of Jewish citizens of other countries to be questioned?

Such fears are absolutely without foundation. They were first expressed during Herzl's time, and also when the Balfour Declaration was issued. There is sounder thinking today, and a better understanding of the facts of Jewish history, and a more just comprehension of Jewish values and contributions. If any change does take place in the respect you mention, it will be for the better. The contributions of the Jewish Homeland to civilization in general will redound to the credit of Jews everywhere. The anti-Semites have always lied about us, and always will, no matter what we do or don't do. But the forces of truth and decency in society are stronger and I have confidence that they will not allow justice to be perverted.

What would be the relationship between State and Synagogue in a Jewish State?

They would be friends! The "church versus state" concept could never arise. The State will continue the genius of the Jewish religion, but clericalism will *never* come to power. What I mean is that the new Homeland will keep always in the foreground the prophetic ideals of Judaism. This does not mean that it will interfere with personal freedom, nor seek to impose "Polish" Orthodox practices on people. There will be complete freedom for the practice of any of the various interpretations of Judaism—and, for the minorities, of their own different religions. The synagogue in the Jewish State will be an important factor in life, as it always has been a vital part of Jewish life. It will become even more important, in a Jewish State—*spiritually, but not secularly.*

Do you think the vexing problem of reducing the number of Arabs in the Jewish State by resettling them in the Arab State can be solved without producing a crisis?

The problem will be solved gradually. I cannot overstress its seriousness. It will tax the statesmanship, the patience, and the best brains of Jews, Arabs and British alike. The Royal Commission has declared that two peoples cannot live in one house, that it is better for them to live in separate houses, side by side. The resettlement should be voluntary, but if that is impossible, then it should be made compulsory, according to the Royal Commission. We Jews do not urge that it should be compulsory.

Practically, we expect it to work out like this: About half the land now held by Arabs in the proposed Jewish State is owned by absentee Effendis and church organizations. We anticipate little difficulty in buying it, at prices to be determined by an impartial court. The other half is owned by *fellahin.* It is not necessary that all of them be resettled. Many, perhaps even most of them, will not want to move. It is desirable to have some Arabs in the Jewish State; their presence will tend to improve Arab-Jewish relations. It is not beyond the bounds of possibility that the Jewish State, sometime in the future, might, by treaty arrangements, induce Transjordania and Iraq to permit Jewish colonization there.

As for the Jewish National Fund land that will lie within the new Arab State, there is very little of it, and that little will be exchanged for Arab land in the Jewish State.

After partition formally takes place, the transfer of capital and population from the Jewish to the Arab State will bring an enormous amount of productive work to the latter, which will absorb its interest and best energies.

But I wish you would stress one point, namely, that *the present proposed partition of Palestine is not acceptable to the Jewish people. The New Jerusalem must be included in any Jewish State, and also such areas as the Daganias and other colonies and important Jewish centers.* The boundaries that are finally drawn may completely change the situation, and ease the tension felt today by so many lovers of Zion. I have faith that the Zionist Executive will bring to the next Congress much more acceptable proposals.

What are the chances that the Arabs will finally refuse partition in any form? What will happen then?

In that case, partition would be impossible. But the British Government feels that the major Arab groups will accept it. It is viewed with favor, for example, by Emir Abdullah, who would have the new Arab State added to Transjordan. It is felt that there is a good chance that the moderates in the powerful Nashishibi party will also be brought to an acceptance of the principle. The opposition of the Mufti, of course, is very serious, especially because of his considerable influence throughout the Arab Near East.

After the Jewish State is established, will the necessity for financial campaigns throughout the world cease?

You must bear in mind that the money collected for Palestine in the past and at present has not been needed for the Jews already there, but for the new immigration. If there were no need for new colonies and new immigrants, there would be no need for further financial campaigns. Even present-day Palestine could be self-sustaining, if all immigration and all land purchase should stop. The fiscal affairs of the New State, of course, remain to be settled. As I have already told you, municipal and national loans may be arranged. They will probably have to be guaranteed, in the beginning, by the League of Nations or Great Britain. But of course so long as it is necessary to increase the economic absorptive capacity of the country, in order to be able to admit the thousands of harrassed Jews from Europe who must find a home and security, so long will it be necessary to buy new lands, create new colonies, and organize new industries. That means that the Jewish National Fund and Keren Hayesod will continue to function.

Why the apparently cumbersome method of calling another World Zionist Congress and another Jewish Agency meeting to consider the result of the negotiations between the Executives and Britain? Why not empower the Executives to agree to the best possible arrangements?

Because the delegates to the Congress were not elected on that issue. At the time of their election, the Jews of the world had not yet known of the partition plan or its alternative. It is only democratic procedure and the better part of wisdom to have the rank and file, through their delegates, reach a final decision after more facts and better proposals are available.

When and how will all this be done?

It will be done now that the Mandates Commission has reported to the League of Nations. The latter will deliver its opinion on the subject to Great Britain in October, and after that it will be up to the British Parliament to reach a final decision. At that time the negotiations between the Jewish Agency Executive and Great Britain will begin. But the Executive may not commit itself; it can only lay the result of its negotiations before a new World Zionist Congress and Jewish Agency meeting.

This may sound sentimental, but do you think the creation of the new Jewish State will solve the Jewish problem?

It will, in time, go a long way toward solving the Jewish problem. But not by itself. We Jews must never forget that Fascism, which is the deadliest enemy of progress and everything we stand for, is in the saddle in several important countries, and is growing in power in other lands. Fascism, unless checked, leads toward world war and is diametrically opposed to democracy, which is the only basis upon which we can build a better life. *Jews in democratic countries must continue to join with all other progressive forces to bring about a better and more just social order.* The world is closely inter-connected, and Palestine is but a tiny part of it. The world must be made safe for democracy before Palestine can be made safe for the expression of Jewish and social ideals.

Furthermore, Jews in other countries must build up and strengthen their own Jewish life. In the new Jewish State, Jewish culture and spiritual creativity will be tremendously stimulated, benefiting Jews everywhere in the world. Jewish participation in the family of nations may make possible an important reduction or elimination of anti-Semitism in some parts of the world.

If you will permit me the luxury of a little day-dreaming, I should like to envision a time when, with the growth and development of the Jewish State, it may become an important factor in the whole cultural and economic life of the Near East. I hope that a great unification of all the Semitic peoples will ultimately come about, and I look forward to the time when the Jewish State may itself become a member of such a federation.

QUESTIONNAIRE

1. Present several arguments in favor of partitioning Palestine.

2. Present several arguments against the partitioning of Palestine.

3. What, in your opinion, are the motives of the Royal Commission in setting up this plan?

4. What will be done with the Arabs in the proposed Jewish State and what effect will it have?

5. What do you think of the entire plan?

October, 1937

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FOREWORD

In recent years much has been spoken and written in criticism of the Jewish people. In Nazi Germany, false and scurrilous statements have been constantly circulated to justify this criticism and also to provoke a frenzied anti-Semitism.

The prevalence of anti-Semitism, stimulated by the so-called "Aryan" nonsense of German propaganda, and promoted by anti-social organizations in the United States, has reached such a pitch of virulence and misrepresentation that on grounds of common decency and self-respect men and women of culture owe it to themselves and their associates to learn the facts and to denounce the lying affirmations regarding the history and character of the Jewish people.

This brochure deals in the main with Hitler's charge of "Jewish Bolshevism" and the several allegations growing out of this opprobrious label, namely: the questionable loyalty and patriotism of the Jew to his country, and as Hitler states, "exerting a degrading and contaminating influence upon German culture."

Before proceeding to refute these charges it would be well for the reader to understand the Nazi philosophy as expressed by Adolf Hitler himself.

"The task of propaganda is not to weigh the rights of each side, but to emphasize exclusively the one thing that is to take the place of the other through the medium of propaganda. Propaganda does not have to state the truth objectively, insofar as it is favorable to the others, nor to place the truth before the masses in doctrinary candor, but must serve its own interests uninterruptedly."

"Mein Kampf," page 200.

We believe that the following pages prove convincingly the falsity of Hitler's insidious charges. We believe also that the factual information presented will result in an intelligent understanding of the problem to the end that the "lie," the chief weapon of the Nazis, will be forever discredited.

IT'S A LIE IN EVERY LANGUAGE AND IN EVERY COUNTRY!

COMMUNISM NEVER WAS JEWISH! COMMUNISM CERTAINLY IS NOT JEWISH TODAY! COMMUNISM CAN NEVER BE JEWISH!

COMMUNISM IS JUST AS CONTRADICTORY TO JUDAISM AS IT IS TO CHRISTIANITY.

HERE ARE FACTS—NOT FABLES.

UNITED STATES

In the United States, the leaders of the Communist Party are Earl Browder, William Z. Foster, Clarence Hathaway, James Ford, Robert Minor, William Patterson, Harry Haywood, Mother Ella Reave Bloor, and Max Bedacht. Not one of those mentioned is Jewish.

According to the strictly non-Jewish Fortune Magazine, their survey in 1936 showed that the membership in the American Communist Party never exceeded twenty-seven thousand. On the basis of close inquiry, it may be stated that in New York with a Jewish population of over two million, there are approximately one thousand communists; in Philadelphia, with a Jewish population of two hundred fifty thousand, there are about seventy-five communist members, in Chicago with a Jewish population of four hundred thousand, there are about one hundred fifty communists; and in Pittsburgh with a Jewish population of forty-seven thousand there may be thirty communist members.

The proportions in other parts of the country are even more insignificant.

In New York, trenchant Jewish opposition to Communism was manifested at the municipal elections last November. Probably for the first time in the political history of any community an Anti-Communist ticket came into being. Endorsement for most all major offices on that ticket went to Jews.

Distinguished American Jews who help to formulate public opinion through our secular newspapers and syndicates are all violently opposed to Communism. These include such brilliant writers as Walter Lippman (New York Herald Tribune and scores of other dailies), David Lawrence (of Washington, writing for a chain of conservative Journals), Frederick William Wile (of Washington), Simeon Strunsky (editorial writer on the New York Times), Arthur Krock (Washington correspondent of the N. Y. Times), E. D. Coblentz (Hearst staff of editorial executives), Paul Block (editorial writer for his own newspapers), Isaac Marcosson (internationally known writer on the Saturday Evening Post), Gilbert Seldes (commentator on the New York Evening Journal), George Seldes (correspondent extraordinary on two continents), Emil Lengyel, and many others.

The New York Times, the Paul Block newspapers, and the Lee chain of newspapers in the Middle West, are so decidedly anti-Communist that they have been singled out for special condemnation by those to whom the Communist Party is sacrosanct.

★In review we have the following list of writers who made and discussed communistic ideas, with and without reference to Russia and yet there is not a Jewish name amongst them. The list contains some of the outstanding works on one phase of Communism or another.

C. J. Cadoux—The Early Church of the World
B. Jarrett—Social Theories of the Middle Ages.
W. Cunningham—Christianity and Economic Science
Conrad Noel—Socialism in Church History.
Charles Gore—Christ and Society.
Walter Rauschenbusch—Christianity and the Social Crises.
S. and B. Webb—The Decay of Capitalist Civilization
S. and B. Webb—Soviet Communism.
John Strachey—The Coming Struggle for Power.
R. E. Tawney—Acquisitive Society.
The Twenty—Volume English Edition of Lenin's Works.
W. R. Batsell—Soviet Rule in Russia.
W. R. Batsell—Fifteen Years of Soviet Construction, 1917-32.
Andre Pierre—La Federation sovietique et ses republiques.
J. F. Hecker—Religion Under the Soviets.
Karl Borders—Village Life Under the Soviets.
Paul Haensel—Das Steuersystem Sowjet Russlands.
V. I. Ignatiov—The Soviet State, etc.
W. H. Chamberlin—Soviet Economics.
W. H. Chamberlin—Russia's Iron Age.
Sokolnikow, translated by Hutchinson and Plohn—Soviet Policy in Public Finance.
H. G. Wells—Russia in the Shadows.
Calvin B. Hoover—The Economic Life of Soviet Russia.
Beatrice Potter—The Co-operative Movement in Great Britain.
W. Tikhanurow—Les voies du developpment de la cooperation de production en U. S. S. R.
Stewart, Dunn and Tugwell—Soviet Russia in the Second Decade.
Eudoxia Pasukhina—Collective Farm "Trud."
Gerhardt Dobbert—Soviet Economics.
H. N. Brailsford—The Russian Workers Republic.
H. N. Brailsford—How the Soviets Work.
T. A. Taracougie—The Soviet Union and International Law.
Otto Hoetzsch—Le charactere et la situation internationale de l'Union des Soviets.
Patouillet et Dufour—Les Codes de la Russie sovietique.
M. I. Cole—Twelve Studies in Soviet Russia.
E. G. Dillon—Russia Today and Tomorrow.
Robert W. Dunn—Soviet Trade Unions.
S. N. Harper—Civic Training in Soviet Russia.
Stepniak—The Russian Peasantry.
Tataev—The Distribution of Income in the Kolkhosi.

★ Compiled by Rabbi Solomon Goldman.

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

P. J. Thadeus—The American Commune, Seattle.
Paul Winterton—A Student in Russia.
A. E. Badieff—Les Cooperatives de Consommation en L'U. S. S. R.
N. Hekrasoff—The Consumer's Co-operative Movement in the Soviet Union.
Henry Rallin—La Revolution Russe.
P. Kerzhintzev—Bolshevism for Beginners.
N. Popov—Outline History of the Bolshevik Party of the Soviet Union.
H. F. Ward—In Place of Profit.
Thomas Woody—New Means, New Men.
R. W. Postgate—The Workers' International.
R. W. Postgate—The Bolshevik Theory.
R. P. Dutt—The Two Internationals.
Anna Louise Strong—Dictatorship and Democracy in the Soviet Union.
G. T. Robinson—Rural Russia Under the Old Regime.
A. R. Williams—The Russian Land.
Bukharin and Proobrazhensky—Asbuka Komunisma.
Max Eastman—Marx, Lenin and the Science of Revolution.
G. H. Noyes—History of American Socialism.
H. Ritchl—Die Kommune der Wiedertaeufer in Muenster.
R. B. C. Graham—A Vanished Arcadia.
Allan Eslake—The Oneida Community.
F. Bonwaud—Cabet et son oeuvre.
G. B. Lockwood—The New Harmony Movement.

It has frequently been charged that David Dubinsky, president of the International Ladies Garment Workers Union, and Sidney Hillman, president of the Amalgamated Clothing Workers Union, were communists.

On September 24th, 1937, Mr. Dubinsky made a vigorous reply to that statement, declaring:

"It is too ludicrous a charge to require serious contradiction. Anyone who is at all familiar with labor history knows that the union of which I am the head has been for the past twenty years a bulwark against the spread of Communist influence in the trade unions, and that I personally have spent years of energetic combat of Communist domination among the workers in the needle trades."

On September 23rd, 1937, Sidney Hillman, speaking before officers and members of needle trade organizations (at the Hotel Delano) stated: "The International Ladies Garment Workers Union has consistently and actively opposed Communism, Naziism and Fascism and all other forms of dictatorship alien and abhorent to the democratic spirit of the American people."

Convincing confirmation of this came a few days later (September 28) from the Industrial Council of Cloak, Suit and Skirt Manufacturers, who, in a letter to the New York Times, shed further light on Dubinsky's role as a foe of Communism, as follows:

"We join wholeheartedly in denouncing as utterly unfounded the allegation that David Dubinsky advocates and supports Communism. We are in a position to discuss this matter from the all-important angle of Mr. Dubinsky's activities and attitude as a labor head in this field. Based upon our own irrefutable knowledge and experience, we can state categorically that Mr. Dubinsky has been a most vigorous and effective opponent of the Communist element in our industry."

At this very moment the struggle between Dubinsky and John L. Lewis of the C. I. O. reveals that Dubinsky charges Communist influence and control of the C. I. O., and that this element was responsible for the breach of peace between the two great labor groups.

But even if Dubinsky were a Communist, it could not justify the charge that Jews are Communists any more than to classify all Protestants as Communists because Earl Browder was born a Protestant.

American historians record that Jews labored and sacrificed in a spirit of self-abnegation to establish this great Democracy of ours.

On the eve of Yom Kippur in 1782—one of the most critical periods of the Revolution—George Washington sent Haym Salomon an urgent request for $400,000. The message was delivered to Salomon at Temple Mikvah Israel in Philadelphia, where he was observing the most sacred Jewish holy day of the year. Salomon stopped the services and made an appeal to the congregation. He raised $100,000 in the synagogue and the rest of the sum required by Washington the next day.

That the Jews have zealously guarded and consistently fought for American principles can be gleaned from the following facts.

In greater number proportionately than any other class of our population the Jews enlisted in the Revolutionary War, the War of 1812, and the Mexican War. Judah Touro, a distinguished Jew, was one of the thirteen American soldiers wounded in the battle of New Orleans. Eight thousand Jews, or approximately five per cent of the then total of this country (which means virtually every man of military age), served in the Civil War, and seven of these President Lincoln personally decorated "for surpassing bravery on the field of battle." Five thousand Jews fought under the Stars and Stripes in

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the Spanish American War; of the First California regiment in that war, ten per cent were Jews; the first American soldier to fall in the Philippines was Maurice Jurth, a Jew.

It was in the World War, however, that Jewish military valor attained its peak. As closely as can be estimated, the Jews contributed 250,000 men to the several branches of the service, exceeding by more than one-third their quota on a proportional populative basis. The combined number of Jewish commissioned officers in army, navy, and marine corps was nearly 11,000, including a rear-admiral, and a brigadier-general. There were 31 rabbis in the chaplains' corps.

Eleven hundred Jews were cited for conspicuous valor. Of the 78 Congressional Medals of Honor—the nation's supreme military decoration—that have been conferred, three were bestowed upon Jews. The Distinguished Service Cross went to 150 Jews.

The latest estimate of Jewish casualties among the American forces is from 15,000 to 16,000, including 3,500 fatalities.

More men bearing the name of Cohen enlisted in New York City than those of any patronymic, exceeding in number even the multitudinous Smiths.

The youngest American soldier in this war was Albert Cohen, Jr., of Memphis, who at the age of 13 voluntarily enlisted twenty-four days after this country declared hostilities against Germany. He fell in the first line of battle during the Meuse-Argonne offensive.

But the most extraordinary feature of this remarkable record is the alacrity with which the Jews responded to the first call to arms. The amazing number of 40,000 volunteered.

What about the "Lost Battalion?" Cut off from its main command, with rations exhausted, encompassed by the enemy, scorning all overtures to surrender, for three days gallantly withstood the German attack against incredible odds. Who were these men, who, facing apparently certain destruction, rose to such glorious heights of heroism? They consisted almost entirely of Russian Jews recruited from New York's East Side, being a part of the Seventy-seventh Division, famed for its fighting qualities, of the total number of which more than 50 per cent were Jews.

Damon Runyon wrote a poem about 1st Sergeant Samuel Dreben of the 36th Division in 141st Infantry that reads as follows:

There's a story in that paper
I just tossed upon the floor
That speaks of prejudice against the Jews;
There's a photo on the table
That's a memory of the war
And a man who never figured in the news.
There's a cross upon his breast—
That's the D. S. C. (Distinguished Service Cross)
The Croix de Guerre, the Militaire,
—These, too.
And there's a heart beneath the medals
That beats loyal, brave and true—
That's Dreben,
A Jew!

Now whenever I read articles
That breathe of racial hate,
Or hear arguments that hold his kind to scorn
I always see that photo
With the cap upon his pate
And the nose the size of Bugler Dugan's horn.
I see upon his breast
The D. S. C.
The Croix de Guerre, the Militaire—
—These, too.
And I think, Thank God Almighty
We have more than a few
Like Dreben,
A Jew!

GERMANY

In Germany, fanatical and psychopathic authors have disseminated with a constant barrage insidious propaganda under the opprobrious label of "Jewish Communism."

Not content with destruction of human rights in Germany, the German Government has for the last few years concentrated its insidious efforts in undermining the morale of outside countries. The United States has been singled out for special attention, in the belief that its 16 million German-Americans would prove fertile soil for sowing the Nazi seed. To this end the Propaganda Ministry spent a reported $100,000,000 in the year 1937. At first glance this staggering figure is inconceivable to the ordinary individual, especially in view of the fact that this money is spent to impregnate the masses with the doctrine of hate and to publish periodicals whose pages are saturated with lies. However, Hitler explains all in the following passage from his book "Mein Kampf."

"The very enormity of a lie contributes to its success. . . . The masses of the people easily succumb to it, as they cannot believe it possible that anyone should have the shameless audacity to invent such things. . . . Even if the clearest proof of its falsehood is forthcoming, something of the lie will nevertheless stick."

The one fallacy in the Hitler quotation is that he underestimates the intelligence of the American people. Whereas "something of a lie may stick," it is commonly recognized in the United States that the people are interested in the whole truth.

Again we present Facts, not Fables!

The first argument used by the German Propaganda Ministry and their paid propagandists in this country is that Karl Marx, as the author of the "Communist Manifesto" (1848) must be regarded as the founder of Communism. Karl Marx was born a Jew; therefore all Jews are responsible for Communism.

In replying to this malevolent nonsense it should be stressed that Frederick Engels, an "Aryan," was the co-author of the "Communist Manifesto." Further, Karl Marx, although born a Jew was baptized at the age of six and was brought up in a completely Christian environment having nothing to do with Jews or Judaism. The irony, however, does not cease here. If the fact that Marx was of Jewish origin is regarded as sufficient reason for branding Communism as Jewish, it is equally justifiable to argue that the Nationalist Party in Germany is also Jewish. Friedrich Julius Stahl (1802-1861), whose original Jewish name was Schlesinger, and who was baptized at the age of seventeen, created the doctrines of the conservative party of Prussia. If Marx is the spiritual father of the proletariat, Stahl is the spiritual father of the Junkers.

J. H. Seraphim's (an "Aryan") instructive works on Bolshevism in the supplement to the "Handworterbuch der Staatswissenschaften" says in part:

"The origins of Bolshevism lie deep down in the Russian nature and in the politico-economic structure of the Empire of the Tzars. To conceive it as merely a variant of proletarian Socialism of the Marxist school is to disregard its distinctively national character."

Hugo Valentin, in his book "Anti-Semitism," says:

"The tutors of the radical and revolutionary Russians in atheism, materialism, nihilism, terrorism, socialism and anarchism were Russians, such as Alexander Herson, Bielinsky, Pisarov, Tchernyshevsky and Bakunin—Englishmen, Frenchmen and Germans."

The house-painter chancellor, in his other hyperbolical rantings, lays emphasis on the fact that the "Jewish Communists" controlled the German government before he came into power, that they were a disgrace to the German Army, and contributed nothing to German Culture.

The official records from the German Government before Hitler came into power show an entirely different picture.

In Prussia, in 1925, there were 1,657,022 government officials of whom only 5,446 were Jews. Although they comprise 1.06 per cent of the total population in Prussia, they only occupied three-tenths of one per cent (0.3 per cent) of the positions.

Of the 500 federal officials of highest rank in Germany only fifteen were Jews or of Jewish origin. In Prussia, among the twelve provincial governors (Oberprasidenten) one was of Jewish descent; among the thirty-five subgovernors (Regierungsprasidenten) there was not a single Jew, and among 400 district governors (Landrate) there was but one Jew.

In the twenty cabinets of the German Republic from Scheidemann (1919) through Schleicher (1933), comprising 260 or more cabinet members, there were only seven members of Jewish origin, and of these seven, only two were professing Jews. Ever since 1920 there has not been a single Jew in the cabinets of Prussia or Bavaria, the two largest states in the Republic.

Furthermore if the Jews crowded the Communist ranks it would be reasonable to suppose that they would be largely represented among the eighty-nine Communist deputies elected to the German Reichstag on July 31, 1932. The facts, however, show that only one of the 89 was Jewish. Of the total of 608 deputies elected, one was a professing Jew while thirteen were known to be of Jewish birth.

A Berlin foreign correspondent for the Viennese Press, writing in the special series of articles appearing in the magazine section of the Sunday S. F. Chronicle, Oct. 29, 1933, says: "The leaders of the Social Democratic Party were Loebe, Wels, and Breitscheid. None of them were Jews. The leaders of the Communist Party were Thaelmann and Torgler. Neither of them were Jews."

On the basis of official German records, we present a very interesting statistical study showing conclusively that Communism in the German election districts was strongest in the sections of smallest Jewish population. Also there was a smaller vote polled by the Communist Party in the City Districts having a large number of Jews than in those having a small Jewish population.

City Population Elections	Districts Having Large Numbers of Jews	Districts with Small Numbers of Jews
BERLIN		
Percentage of Jews of total population	8.34	1.44
Total Votes Cast—Reichstag May 4, 1924	923,667	1,285,998
Votes Cast for Communist Ticket	122,153	274,076
Percentage	13.22*	21.31*
Total Votes Cast—Reichstag Dec., 1924	961,352	1,338,406
Votes Cast for Communist Ticket	115,726	259,312
Percentage	12.03*	19.37*
Total Votes Cast—Reichstag May 20, 1928	979,640	1,161,498
Votes Cast for Communist Ticket	191,769	419,548
Percentage	19.57*	36.12*

City Population Elections	Districts Having Large Numbers of Jews	Districts with Small Numbers of Jews
Total Votes Cast—Reichstag Sept. 14, 1930	1,038,778	1,670,479
Votes Cast for Communist Ticket	•231,991	507,244
Percentage	22.33*	30.36*
Total Votes Cast—Reichstag July 31, 1932	970,865	1,670,632
Votes Cast for Communist Ticket	223,273	498.710
Percentage	22.99*	29.85*
Total Votes Cast—November 6, 1932	1,040,074	1,735.137
Votes Cast for Communist Ticket	272,120	588,717
Percentage	26.16*	33.92*
Total Votes Cast—Reichstag March 5, 1933	1,121,220	1,860.782
Votes Cast for Communist Ticket	224,692	505,210
Percentage	20.03*	27.15*

FRANKFORT AU MAIN

Percentage of Jews of total population	13.82*	1.85*
Total Votes Cast—Reichstag May 4, 1924	89,572	147,105
Votes Cast for Communist Ticket	6,997	19,968
Percentage	7.81*	13.56*
Total Votes Cast—Reichstag May 20, 1928	90,989	196,654
Votes Cast for Communist Ticket	8,214	27,792
Percentage	9.02*	14.13*
Total Votes Cast—City Govt., Nov. 17, 1929	84,628	188,290
Votes Cast for Communist Ticket	8,001	27,463
Percentage	9.57*	14.57*

HAMBURG

Percentage of Jews of total population	8.50	0.79
Votes Cast—Reichstag May 4, 1924	82,798	504,143
Votes Cast for Communist Ticket	8,129	102,804
Percentage	9.81	20.27
Votes Cast—Reichstag Dec. 7, 1924	85,150	508,513
Votes Cast for Communist Ticket	6,528	80,994
Percentage	7.66	15.92
Total Votes Cast—Reichstag May 20, 1928	88,044	729,948
Votes Cast for Communist Ticket	7,974	104,662
Percentage	9.00	14.03
Total Votes Cast—Reichstag Sept. 14, 1930	91,834	611,051
Votes Cast for Communist Ticket	9,215	121,923
Percentage	10.03	19.95
Total Votes Cast—Reichstag July 31, 1932	87,059	614,336
Votes Cast for Communist Ticket	8,661	120,207
Percentage	9.09	19.56
Total Votes Cast—Reichstag Nov. 6, 1932	91,953	618,570
Votes Cast for Communist Ticket	11,764	148,931
Percentage	12.79	24.07
Total Votes Cast—Reichstag March 5, 1935	98,356	667,533
Votes Cast for Communist Ticket	9,768	129,071
Percentage	9.09	19.33

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*Note—Compare percentage of Communist votes in both columns.

There was a total of 5,980,240 Germans who voted the Communist ticket (November, 1932). If every one of the 550,000 Jews in Germany, even to the babes in arms, had all voted the Communist ticket, they would have been lost in the host.

Despite the fact that the German-Jew labored under social, economic, and political discrimination, his patriotic devotion under the stress of war, always came to the front.

In the Wars of Liberation (1813-1815), 15.5 per cent of all full-grown Jews volunteered for service; among them was a woman, Luise Grafemus, who received the coveted Iron Cross. In the war against Napoleon, Jakob von Hirsch, grandfather of the Philanthropist Baron Maurice de Hirsch, supported a battalion of soldiers at his own expense.

In 1866, eleven hundred Jews served in the Austro-Prussian War. In 1870-71, in the Franco-Prussian War, 7,000 served. Of these over 5 per cent were awarded the Iron Cross.

In the World War, every sixth Jew in Germany (100,000), counting males, females, infants and children, was in the Army. **At least 80,000 of these soldiers served at the front.** Ten thousand volunteered and 12,000 Jewish soldiers gave their lives for their Fatherland.

About 35,000 Jewish soldiers in the German army during the War were decorated; about 23,000 were promoted to non-commissioned rank, and over 2,000, not including medical officers, were commissioned. These officers all received their commissions for meritorious service during the War. One hundred and sixty-five Jewish fliers saw actual war service—thirty were shot down. Baron Manfred von Richthofen, one of the greatest of the German aces, was of partial Jewish origin. One of the youngest volunteers in the German army was the Jewish lad, Joseph Zippes, who was only 13 years of age in 1914. He lost both his legs in action and finally died in 1934 as a result of his war wounds

It is impossible to give a complete statistical account of the many hundreds of thousands of Jews who have fought in the armies and navies of Germany, Poland, Austria, Russia, Roumania, France, England and the United States. Suffice it to say that the alacrity with which the Jewish people responded to their countries' call is only surpassed by the deep rooted devotion and loyalty to the countries in which they lived.

We quote two responsible dignitaries of the German War Department:

"As commanding general, I have seen many Jews in the trenches, and I have made the observation that the Jewish soldiers and officers have done their duty to the same extent as their Christian comrades."

—General Berthold von Deimling
(Roland, Zeitschrift fuer Gesellschaft und Kunst, Number 25, Berlin, 1924).

"I have the highest respect for the many, many Jewish war dead."

—Defense Minister, Doctor Otto Gessler,
January 17, 1930.

Stuart Chase, in his book, "The Tyranny of Words," says in effect, that carpenters and house-painters who give no thought to their tools and instruments are not likely to erect very durable structures.

Mr. Chase wonders whether any two people refer to the same thing when they use such big words as Fascism, Communism, Culture. However, the fundamental lesson he learned in his study of semantics is "beware how you use big words—and beware the other fellow using them."

Now, what the German house-painter means when he uses the word "culture" may not convey the same interpretation to you or me.

"To promote National Culture," Hitler made a huge bon fire (May 10, 1933) of twenty thousand volumes of books written by such outstanding writers as Heinrich Heine, Sigmund Freud, Emil Ludwig Cohn, George Bernhard, Feuchtwanger. These books were recognized as classics in every other country in the world. The parade to this bon fire was led by thousands of university students singing the song of their "hero," Horst Wessel, a pimp and roudy who was killed in a brawl over his moll, and translated into legendary glory by Joseph Goebbels, Hitler's minister of propaganda.

Regarding this "book purge," Sinclair Lewis, America's only Nobel prize winner for literature, has this to say:

"Throughout the ages many of the greatest scientists and theologians have been uncomfortably honored by being burned at the stake. Apparently the Nazis are paying the same kind of honor to the noblest books that have been produced in Germany in the last twenty years. The authors should feel nothing save satisfaction at receiving this unintentional tribute from an organized mob. I trust that this action will serve to spread their reputation and glory in every land outside Germany, and that America, among other countries, will mark down for reading whatever books may be burnt."

In the enlightened countries of the world the award of a Nobel Prize to a humanitarian, writer, or scientist, is so universally accepted as a mark of great and enduring distinction, that a survey of the Jewish winners of this prize should serve, to some degree, as a measure of the **Cultural** creativity of the Jew.

In Germany, where Hitler declared the Jew exerted a degrading and contaminating influence upon German culture, there have been thirty-eight German Nobel laureates (1933). Of these, eleven were Jews, or twenty-nine percent, about 29 times Jewry's proportionate share as compared to the "Aryan" stocks. In Austria there were six. Of these, three were Jews, or 50 per cent as contrasted with an Austrian Jewish population of less than four per cent of the total.

"To promote national culture," we permit the reader to make his own selection.

At one of the numerous Nuremberg rantings (September, 1937) it was repeatedly stated that Russia is exclusively governed by Jews—that being used as a proof of the existence of "Jewish Bolshevism."

The reader will no doubt be interested in reading two excerpts from recognized German sources regarding "Bolshevism."

"Bolshevism is deeply anchored in the Russian's nature and in the politico-economic structure of the former Czarist empire. It would be an utter mistake to regard Bolshevism as a mere variation of the proletarian socialism of Marxian direction; such a conception has no understanding of the nationally conditioned and limited characteristics of Bolshevism."

—The German Encyclopedia of Political Science
(4th edition, Jena, 1929, Supp. Volume, p. 200).

"We wish to state with all possible emphasis that after thorough investigation we have arrived at the conclusion that all stories about a preferential treatment of the Jews in Russia are either the product of abysmal ignorance or of malicious spreading of false information."

—The official Catholic newspaper of Germany,
"Germanica" (No. 5, January 5, 1932).

RUSSIA

During the decisive years of the Russian Revolution many of the Jewish politicians were actively ranged on the side of the Anti-Communists. The great majority of Jews belonged to what was known as the Cadet Party, that is, the Constitutional Democrats, a party no more radical than the Republican or Democratic Party of the United States. They included Vinaver, who after Bolshevism had triumphed in Russia, was Foreign Minister in the Anti-Bolshevik Crimea Government. The largest party opposed to the Bolsheviks was known as the Menshevik Party, which was comprised of a great many Jews who were bitterly opposed to the anti-democratic principles of Bolshevism.

This Anti-Bolshevik struggle is recalled by what "The International Communist," the official Bolshevik paper, wrote in April, 1920:

"The Jewish Socialist Groups have pursued a theoretical **struggle against Bolshevism.** All the Jewish socialist parties were convinced that Bolshevism would not be long in breaking down. **The Jewish workers resisted the Bolsheviks with armed force,** particularly in the Ukraine, a region which was conquered with so much difficulty by Bolshevism."

After the definite victory of Bolshevism in Russia, the Jews had to submit to the Soviet regime. As two-fifths of the Jews in Russia lived by private trade, one-third by handicrafts—**the putting in force of Communism meant a greater catastrophe for the Jews than for any other section of the Russian people.**

As to the Nazi charge that 90 percent of the Communist Party were Jews—the official figures published in 1918 show that the Communist Party then numbered 124,000 members in all, of whom:

75% were Russians
10.8% were Latvians
6.3% were Poles
3.7% were Esthonians
2.6% were Jews

Lenin was not a Jew. He comes of a family of Russian nobility. Kalinin and Stalin are definitely non-Jews. In 1924, Stalin declared that the Party numbered 900,000 members, of whom only 5% were Jews.

Recent figures published in the Anti-Bolshevist paper "Poslednija Novosti" in Paris, give the percentage of Jews in the Party as 4.34%.

In view of events now going on in Russia, it is difficult to be able to follow the appointments which are being made every day. However, everyone knows that the supreme directing institution of the U. S. S. R. is the

"Politbureau." The latter bureau consists of 9 members and 4 candidates:

Stalin	Georgian
Molotov	Great Russian
Kaganovitch	Jew
Vorochilov	Great Russian
Kalinin	Great Russian
Andreyev	Great Russian
Kassior, Stanislav	Pole or Lithuanian
Mikoyan	Armenian
Tchubar	Ukranian

Candidates:

Postishov	Great Russian
Petrovsky	Ukranian
Shadnov	Great Russian
Eiche	Lett or German

Including both the members and the candidates the reader will find only one Jew in the body that is sacrosanct in the Communist Party.

The council of the Commissars of the people, which corresponds generally to the heads of Cabinets of other countries, consists of nineteen Commissars.

At present they are as follows:

President: Molotov—Great Russian.
President's Substitute and Commissar for Finance: Tchubar—Ukranian.
President's Substitute and Commissar for Heavy Industry: Meshlauk—Great Russian or Ukranian.
Commissar for Foreign affairs: Litvinov—Jew.
Commissar for War: Voroshilov—Great Russian.
Commissar for the Interior: Yeshov—Great Russian.
Commissar for Sovkhosi: Yurkin—Great Russian.
Commissar for Justice: Krilenko—Great Russian.
Commissar for Health: Bolderov—Great Russian.
Commissar for Communications: Bakulin—Great Russian.
Commissar for Agriculture: Tshornov, Mikhail Alexandrovitch—Great Russian.
Commissar for Wood Industry: Ivanov—Great Russian.
Commissar for Merchant Service: Pakhomov—Great Russian.
Commissar for Foreign Trade: Sudbin—Great Russian.
Commissar for Heavy Industry: L. Kaganovitch—Jew.
Commissar for War Industry: M. M. Kaganovich—Jew.
Commissar for Internal Trade: M. Smirnov.
Commissar for Post and Telegraph: Berman—Jew.
Commissar for Alimentation: Mikoyan—Armenian.

Of 19 Commissars of the People 14 are Great Russians and Ukranians (the fact that it is sometimes difficult to discern a Great Russian from an Ukranian must be kept in consideration), 1 is an Armenian and 4 are Jews. Especial attention must be given to the fact that among the Commissariats that have a political importance, only one, the Commissariat for foreign affairs, is directed by a Jew. However, it is Stalin who plays the leading part in this Commissariat and he himself makes all the important decisions. Litvinov only performs the functions of an official, who presents Reports and executes the instructions that are given to him.

The Commissariats that have a political importance are accordingly all of them in the hands of Russians or of Ukranians.

In the light of the foregoing facts Hitler's trenchant lies are again unmasked.

How the Jews actually fared under Bolshevism can be gleaned from the following: The Russian population was divided into classes favored by the government and those which were the subjects of its persecution and to be **declassed.** Approximately 35 per cent of Russian Jews were among the declassed, as compared to 6 per cent of the non-Jewish population. These declassed had no vote, no right to public office, no right to bread cards, no right to work in factories. The catastrophe was shocking. Were it not for outside aid, particularly from America, the Jewish town population of South Russia would have perished from starvation.

Communism, with its anti-religious program dealt still a further blow to Jewry. All synagogues were converted into workmen's clubs; Jewish religious and philanthropic institutions were liquidated; Hebrew schools were forbidden and the speaking and teaching of the Hebrew language proscribed. On June 13, 1921, it was further decreed that no persons under 18 years of age could be taught religion.

This "preferential treatment of the Jews," is what the maniacal Hitlerites would have the world believe is "Jewish Bolshevism."

In a recent issue of Wisdom (December, 1937), an influential Catholic organ, Father Joseph N. Moody of the faculty of Cathedral College, New York, writes as follows:

"Communism is not a Jewish movement, nor are the majority of Jews Communistic. The contrary of this proposition is a common slander, popularized by the leaders of the Third Reich. Communism is fundamentally an extreme reaction against the abuses of industrialism. Its theories have nothing in common with Judaism and it was elaborated by non-Jews. . . . The vast majority of the Jewish people have rejected the new doctrine for religious as well as economic reasons, and only a persistent anti-Semitism would drive them into the arms of the modern enemies of civilization."

Bishop Manning, a prince of the Protestant Episcopal Church of New York, during the course of an address assailing those Jew-baiters whose machinations disturb the peace of the world, said:

"Any man, anywhere, who is anti-Jewish in his acts, or in his feelings, is at the same moment anti-Christian. Religion, if it is real, must drive out of our hearts all prejudice and intolerance."

The facts presented in this pamphlet are verifiable. We submit them alongside Hitler's lies to the analysis of the fairminded Americans. We court examination of the facts concerning their Jewish leadership in Communism.

Can Hitler's "Jewish Bolshevism" lie bear up against honest research?

The Jews in America and elsewhere gladly rest their case with the American public.

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February, 1938.

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OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. XXIII

THE RIGHT CAREER

◆

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INTRODUCTORY NOTE

This, the first of a series on vocational guidance to be published by the Fireside Discussion Group in co-operation with the B'nai B'rith Vocational Service Bureau, deals generally with the importance of the problem of choosing the right career. It is hoped that the thoughts presented will encourage young people to exercise greater care and intelligence in charting their life-plans. A further hope is that the discussions will stimulate action towards the establishment of vocational guidance agencies by Jewish communities wherever feasible.

Although the special Jewish aspects of the problem are here treated only incidentally, they will be more intensively considered in a succeeding pamphlet. The vocational adjustment of Jewish youth is a subdivision of the general subject of vocational guidance. The one cannot be fully understood without a knowledge of the other.

January—1939

A skeptic is quoted as saying not long ago: "I'll tell you what vocational guidance is. Vocational guidance is the process of assisting an individual to choose and prepare for an occupation in which to be unemployed."

There are very many people who share this viewpoint. They place great emphasis on the fact that 5,000,000 young people in this country between the ages of 16 and 24 are out of school and out of a job. In such circumstances, they say, vocational guidance is meaningless.

They forget that 8,000,000 of America's youth are employed. They also forget that 4,000,000 other are still in school preparing for employment and that for these 4,000,000 school youth the present chances are at least eight to five in favor of their finding some kind of steady employment after graduation.

Of course, we must find occupation for the other 5,000,000. If we do not, American democracy will be seriously imperilled. But that task is bound up with the general problem of economic reconstruction in America. The vocational guidance worker necessarily performs his duty within the limitations of the existing economic order. His responsibility is to see that the young people who do find jobs do not become misfits in the occupational world.

And what if a young person does not have a job today. He should, nonetheless, know something about the world of work and he should know something about his personal assets and liabilities so that when he is able to enter the portals of industry, he will be able to make satisfactory occupational adjustment.

The 5,000,000 young people who are out of school and unemployed today are not the same 5,000,000 who will be unemployed tomorrow. The number of unemployed youth may be the same or even greater, but the individuals in that category will be different. We do not know today who will have a job tomorrow and who will not, nor how long in each case. Therefore, we must see to it that all youth comes under the influence of vocational guidance.

The very fact that youth is today suffering an era of joblessness makes the need for vocational direction more imperative.

Abe Cohen, who has never had the benefit of adequate vocational counseling, is a shoe clerk in a department store. Abe has an introverted personality and knows little about meeting people. He has no understanding of his customers and loses many sales for his store. His heart not being in his work, he is unhappy and causes discontent among his fellow-employees. Abe's boss curses Abe under his breath and mutters that if times were not so prosperous and shoe clerks hard to get, he would get rid of the fellow in a minute.

Then comes the depression, and the department store, finding itself with more shoe clerks than it needs, picks Abe Cohen as the first man to be let out.

When business conditions are favorable and there is a great demand for shoe workers, even those who are not fitted for the particular occupation in which they are engaged may be able to hold their jobs. But when the economic barometer falls and there is a corresponding decline in the demand for labor, the first workers to be thrown out of employment are the vocational misfits.

Jewish youth certainly needs vocational guidance for times of economic stress. History proves that the majority does not begrudge a share of the world's goods to the minority when there is substance enough for all. But let there be a period of scarcity and the minority is ruthlessly pushed aside. Hence, in a business crisis, such as we are experiencing today, there is a great scramble for jobs in which the Jew is often the loser. He has slight chance if he enters a line of work for which he has no taste or special ability.

Perhaps the best answer to our skeptic is that the economic depression, far from pushing vocational guidance into the background, has brought it to the fore. There was never such active interest in the occupational adjustment of our youth among national and local agencies, general and Jewish, as there is today.

JUST ANOTHER FRILL?

"Vocational guidance," say some people, "is just another one of those new frills in education."

Happily, the number of those who so lightly dismiss the subject is steadily diminishing. Enlightened opinion is recognizing that the problem that has given rise to vocational guidance is an old one and that its solution represents one of the prime tasks of our society. Plato saw its significance when he wrote more than 2300 years ago:

"No two persons are born alike but each differs from the other in individual endowments, one being suited for one thing and another for another, and all things will be provided in superior quality and quantity and with greater ease, when each man works at a single occupation, in accordance with his natural gifts."

It was not until thirty years ago that vocational guidance was established as an organized movement, one of the founders having been the late Meyer Bloomfield, a Jew. Not that there was not always a need for such endeavor, but that the revolutionary changes in our economic life intensified the underlying problem and brought it into bolder relief.

In the days of our great-grandparents the economic structure of the world was simple and static, basically the same as it had been for centuries. The workshop was in the home, so that children readily acquired a vocational-mindedness as well as training for their life work.

Sons naturally tended to follow in the footsteps of their fathers. The case of the Jewish son was simply that of entering the business of his father, who was generally a merchant or petty tradesman. In the few instances in which boys broke away from the parental job pattern, the problem of occupational choice presented no great difficulties, considering that comparatively few professions, crafts and businesses existed in those day. The choice was even narrower for the Jewish boy on account of legal and social restrictions which drove him into trade and commerce.

Then came the Industrial Revolution, precipitating stupendous changes in the life of man. Science, loosening the dynamic forces of nature, joined hands with adventurous business and political liberalism to recreate the economic and social world. So profound and amazing has been the resulting transformation that we may well ponder on the statement "We are farther removed from our great-grandparents than they were from Moses and the Pharaohs."

The youth of today is groping along in a gigantic and complex industrial system that bewilders him. The United States Census of 1930 lists some 25,000 different occupations. How can youth, unaided, find his place in this world of ever-increasing specialization?

Not only have the number and variety of jobs multiplied many fold, but the means of securing occupational information have been rendered many times more difficult. Children can no longer obtain try-out experience and vocational training at home. The home is no longer a workshop, except on the farm.

Even the farm has lost significance in this respect. At one time 90% of those gainfully employed in the United States were engaged in agriculture; that figure has dwindled to 21%. Then, of course, the fact that so few Jewish families are on the soil makes the farm home of little importance in giving Jewish youth vocational information and training.

Youth can no longer see a variety of workers along the streets and in open places. The mysteries of the occupational world are hidden from their sight within the walls of great office buildings and factories and behind "keep-out" and "no admission" signs.

Parents are of little help in orienting youth to working life. They too are confounded by the tremendous industrial changes that have taken place during their lifetime. The working world they know is gone forever. All they understand is the specialty in which they earn their livelihood, and that may change so rapidly that they cannot keep up with it.

Millions of girls have taken advantage of their emancipation by leaving the home and entering industry. That may or may not be a wholesome development. In any view, as long as they are pressing into vocational life, they need guidance.

The vast majority of boys repudiate the callings of their fathers and seek different employment opportunities. Especially is this so in Jewish families. Cut off from their moorings, these young men seek help in making their way into the jungles of modern occupational life.

Organized effort to provide such guidance is not a "frill." It goes to the very core of many of our youth problems and is, therefore, a paramount responsibility of the community.

A CHANGING ECONOMIC WORLD

Thomas Edison once made this highly significant statement:

"Problems in human engineering will receive during the coming years the same genius and attention which the nineteenth century gave to the more material forms of engineering. We have laid the foundation for material advancement. Now we want to assure the happiness and growth of the workers through vocational education and vocational guidance and wisely managed employment departments. A great field for industrial experimentation and statesmanship is opening up."

It is indeed fitting that an inventor give expression to the great need for vocational direction. For invention has had a tremendous and immeasurable effect on the vocational life of man.

A single invention may kill an entire industry, throwing thousands out of work. On the other hand, it may create new industries which offer new employment opportunities. Or it may revolutionize technical processes in an industry to such an extent that a considerable portion of the labor force is let out in favor of other workers possessing the necessary skills and abilities for successful performance.

In the course of a few years, a single invention, the automobile, has upset the occupational pattern of the Nation. Directly or indirectly it has created millions of jobs. It has resulted in enormous demands on the oil industry and has led to the building of hard-surfaced roads. On the other hand, it has made obsolete the vocations of carriage makers, dealers in horses, coachmen and blacksmiths. Trucks and busses have made heavy inroads on railroad traffic, compelling thousands of workers to seek new jobs. Millions of farm acres, formerly used to grow feed for horses, have been given over to other staple crops. This in turn has contributed to the huge agricultural surpluses of recent years, depressing farm prices and driving hundreds of thousands of farmers into the cities to complicate urban employment problems.

Even young people will remember the introduction of talking pictures some ten years ago. In two years half of the musicians employed in theatres were deprived of their jobs as a result of this innovation. But at about the same time the radio came into common use, offering a new field for musicians. More recently we have seen a trend toward chain broadcasts and electrical transcriptions, again limiting employment opportunities for musicians.

Many other examples can be cited to illustrate the magnitude, the complexity and the rapidity of occupational changes produced by scientific advance. And on the horizon of the future loom new developments that may alter the economic picture more radically than it has been affected in the past.

Not dreams, but imminent realities, we are told, are the mass production of houses in factories, television for radio and telephone, air-conditioning in homes and factories, agriculture in chemical trays instead of soils, mechanical cotton pickers, synthetic rubber, steep-flight aeroplanes, alcoholic automobile fuels, widespread use of automobile trailers, photo-electric cells that see and hear and touch and count more efficiently than the human organism, and many other marvels of science.

Certainly youth cannot, without benefit of guidance, be expected to achieve satisfactory adjustment in a constantly changing economic world. The problem is a difficult one and a challenge to society. A luminous report, pertinent to this subject, was presented to President Roosevelt not long ago by a national committee studying technological trends. The fact that there is an average lag of some thirty years between the invention of a thing and its common use was pointed to as offering real possibilities for the anticipation of occupational and other changes affecting society. Vocational guidance agencies of the future will undoubtedly lean heavily on such informational resources.

Those active in counseling Jewish youth in the choice of a career will be especially interested in prognostications of occupational change. The Jew has never fared well in a contracting or static economy. His salvation lies in an expanding industrialism which invites his participation in new fields of endeavor, where the scramble for jobs is less intense.

The day is not far distant when youth, Jewish and non-Jewish, will no longer be compelled to shift for themselves in the economic world. The rapid growth in the number and variety of occupations and the great extent to which occupations have responded to change have given powerful impetus to the vocational guidance movement. This problem in human engineering will surely receive the genius and attention envisioned by Edison.

CAREERS MUST BE WISELY CHOSEN

The average person spends approximately half of his waking time at his job. It follows that whatever happiness he is able to attain in life depends to a very great extent upon the satisfaction that he derives from his work. And that is largely determined by the care he exercises in choosing his career.

Intelligent choice of a life-work is a difficult process. It demands a knowledge of occupations and a knowledge of self. Young people nowadays know very little about the world of work and comparatively few are able to make an objective analysis of their own capacities. This has been amply demonstrated.

In 1934 the seniors at the College of the City of New York were asked this pertinent question:

"How much do you seriously expect to be earning five years after graduation?"

The replies showed an average income expectation of $4425 a year! Half of that amount is more likely to be the average annual earnings of these graduates at the end of the fifth year. What a rude awakening is in store for them! And consider that these are not young children, but college seniors.

It is interesting to note in this connection that, according to the B'nai B'rith college census, a very large proportion of the student body at the above-mentioned institution is Jewish, which is not surprising when we consider its location. Apparently, young Jews are as woefully misinformed regarding vocational realities and have as little understanding of their potentialities as young people in general. Indeed, considering their special problems, they are probably less equipped for intelligent vocational planning.

Walter Pitkin writes of interviews with 888 university students a few years ago by an investigator at Teachers College, Columbia University. After the latter had learned of the life-plans of those young people, he studied their school records and their probable abilities.

The men sincerely expected to earn four times as much as workers in their chosen fields actually receive. The women thought their earnings would amount to three times as much. And 70% of these optimistic people were aiming for the most overcrowded professions!

More than a third of those interviewed were planning to enter fields of work which demanded far more skills than they possessed. For example, about half of those who had decided on medicine had made failing marks in their pre-medical courses and showed no special aptitude for success in the profession.

What happens to young men and women as a result of haphazard occupational choice? Large numbers of them subsequently discover that they are not fit for the work in which they are engaged and are therefore unable to compete with others in a crowded labor market. Then what?

If they are graduates of professional schools, it may mean that many of the precious years of youth have been wasted in training for careers which they may never follow. Thousands of dollars may have been uselessly expended after needless sacrifices on the part of parents or on the part of the young people themselves.

Many a pitiful story could be related about young men working at jobs in the night in order that they may attend classes by day, or laboring by day in order that they may be in school in the evening. Many subsist on minimal diets to stay in school. And after several years of such sacrifice, some find that they are ill-suited for the profession for which they have been educated.

A somewhat similar situation may confront those who have made an improper choice of a skilled trade, which may require an apprenticeship training of about four years. Re-training becomes necessary, but difficult, after one demoralizing set-back.

Those engaged in semi-skilled or unskilled occupations require comparatively little training. However, unless they decide on work that lies within the range of their abilities and interests, they will become floaters in industry, going from job to job as they are discharged or quit and perhaps never achieving satisfactory adjustment. Even when they eventually find themselves, they must suffer the consequences of a late start.

Most cases of industrial misfits deal with individuals who have overestimated their personal qualifications for the work they have chosen. But there are also many who hold positions that do not allow for full expression of their talents and mental ability. For this reason some employers will hire only persons of average intelligence for certain jobs. A mentally superior individual who is engaged at monotonous and routine work may become irritable and neurotic and extremely unhappy.

Unwise vocational planning eventuates in disappointment and frustration. It may mean discharge or voluntarily quitting the job, costly re-training or endless floating from job to job and delay in getting started and in advancing in the right work. Young people must chart their careers intelligently if they wish to lead useful and happy lives.

ECONOMIC WASTES

One of the marvels of American industry is that although our workers are more highly paid than those of any other nation, we are able to sell our products all over the world in competition with the low-wage industries of other lands.

That we may attribute in large part to mass production, specialization and extensive utilization of modern machinery. But management is ever seeking new ways of cutting costs of production. One of these ways is to increase the efficiency of labor, a problem that will certainly receive more and more attention as minimum wages and maximum hours are imposed by local and Federal authority.

Certainly an important step in this direction will be the augmentation of facilities for vocational training. Industry complains bitterly of the failure of schools to provide adequate training for vocational life. The need is well demonstrated in a recent study of unemployed high school graduates in Connecticut, 73% of whom were found to be not trained for any skilled trade and 40% of whom were not ready for any occupation.

Another vital need is that of aiding young people to enter occupational fields congenial to their interests and qualifications. Present haphazard methods of choosing vocations are responsible for an enormous economic waste.

Consider the many thousands of workers who are employed at tasks foreign to their tastes. These people are prone to perform their work listlessly and it suffers quantitatively and qualitatively. Then there are many more thousands whose performance is characterized by various degrees of incompetency. Often there is a combination of disinterest and inability. In any event, there is a heavy drag on production.

Of course, large numbers of inefficient workmen are discharged and others leave of their own accord because of dissatisfaction on the job. Accordingly, industry suffers a tremendous annual turnover of labor. The waste is naturally very great.

The measure of the employer's loss in each case is the cost of hiring and training a new employee to take the place of the old. This includes the cost of the time of the employment official who must interview applicants, check their applications and choose a worker from among them. Perhaps it also includes the cost of advertising in newspapers. A physical examination may be a requirement as well as the preparation and keeping of various records, these preliminaries all constituting an investment in the employee.

Also to be considered is the value of the foreman's time in teaching the new worker what he is to do. Then there is greater waste of materials, more danger of accidents, more damage to equipment and lower output during the apprenticeship period.

Faulty workmanship compels manufacturers to dispose of a considerable portion of their goods as "seconds." These are sold below the cost of production. Often a product is so inferior in quality as to have virtually no market value.

It must not be inferred that the economic waste resulting from high labor-turnover is confined to manufacturing industries. New law clerks are generally more of a nuisance than a help while they are being initiated in practical experience and are often responsible for blunders costly to the firm. New clerical workers are apt to be slow and inaccurate for a time. New butchers generally spoil cuts which are then difficult to sell. It can be seen that any industry, business or profession, in which a training period is required on the job, suffers losses in direct proportion to the frequency of labor-turnover.

Who pays in the long run? The consumer. The cost of labor-turnover is only temporarily born by employers, being passed on to society in the form of higher prices for the goods and services which it requires.

In more prosperous times, when there was a relative scarcity of labor, employers exercised less discrimination in the selection of workers. Labor is plentiful during the present era and there is a natural tendency for employers to be more selective in their choice of personnel. We probably shall not return to the days when young people are welcomed into industry irrespective of their qualifications for the particular work for which they are engaged.

Employers will be seeking to lower costs through the elimination of such wastes as have been described. It is incumbent upon society, which is the ultimate beneficiary of such policy, to cooperate with industry in the establishment of adequate programs of vocational guidance for the workers of tomorrow.

SOCIAL WASTES

Eddie Cantor tells of his father's early insistence that he make his future in the haberdashery business. What a loss it would have been to the entertainment world if Eddie had conformed to the paternal injunction instead of following his natural inclinations.

We may not all agree as to the place of entertainment in the life of man, but think of the many other fields of human endeavor that have been immeasurably enriched because men of genius have "found themselves" in their work.

What if the late Justice Cardozo had decided to become an accountant rather than a lawyer, if Albert Einstein had entered the clothing business rather than the field of physics, if Lillian Wald had trained herself to become a librarian instead of a social worker.

Who knows but that there are young people among us today who are endowed with the potentialities of becoming as eminent jurists as was Cardozo, as creative a scientist as Einstein, as accomplished social workers as Wald. Society, unfortunately, is destined to be deprived of much of this genius. For latent talents often remain undiscovered.

Society has the choice of relying on chance and the haphazard methods of old or of devising more systematic and effective methods for the measurement of human capacities. If we desire to make fuller use of the natural endowments with which mankind is blessed, we will take the latter course. We will apply our best knowledge and energy to exploring the hidden human resources that may otherwise drain into the stream of social waste.

Society suffers also in other ways on account of inadequate programs of vocational guidance. Individuals who do not succeed in finding work within the range of their interests and abilities not only fail to serve society to the full measure of their potentialities, but they infect it with various maladies of far-reaching consequences.

The maladjusted worker is naturally a dissatisfied and unhappy worker. Frequently he is found among those who stir up industrial unrest. In business, his pessimism tends to undermine the confidence which is its life-blood. In the professions, his failures tempt him to resort to unethical practices.

Inasmuch as he is exposed to unsuitable work during a great part of the day, it is not long before his personality is soured by the experience. He carries his grouchiness and irritability home with him and is a constant source of family strife. Frequently homes are broken up as an indirect result of vocational discontent.

The social consequences are even more unfortunate in the more serious cases of occupational maladjustment. In every large city, today and in prosperous days, there is a great army of unemployables. These are men who have never taken inventory of their interests and potentialities and have never acquired vocational skills. Of what use are they to industry? Some manage to obtain employment and then drop out because of dissatisfaction.

They tend to become floaters in industry, going from job to job and perhaps never achieving proper adjustment. Every quitting or discharge adds to their restlessness and demoralization and increases the probability of another failure. Large numbers of them wander about from city to city, creating a transient problem.

Failing to achieve satisfactory adjustment in legitimate employment, these social derelicts are often tempted to try their luck at crime. A study made not long ago in Philadelphia indicates that a lack of vocational guidance is associated with crime among boys between the ages of 16 and 21. Accordingly, when an arrest of a youth in this age group now occurs in that city, one of the treatments is referral of the case to the Junior Employment Service, which offers vocational guidance and finds jobs. The importance of rendering such service before crimes are committed is evident.

Until such time as educational, industrial and social agencies recognize the indispensability of adequate vocational guidance, we shall continue to pay heavy penalties. If we no longer desire to suffer irreparable losses in genius that is not found and discovered, in industrial and family friction resulting from vocational maladjustment and in an aggravation of the bane of criminality, we will marshal our resources and exert our efforts towards a solution of the underlying problem.

INDIVIDUAL DIFFERENCES IMPORTANT

Most of us are prone to marvel at the keenness with which the mechanical engineer is able to understand the operation of the most intricate of machinery. Yet think how much more difficult is the task of those engaged in human engineering. For the human being is the most complicated machine that has ever been created.

Although there is a limit to the number of different ways in which mechanical apparatus may function, there is seemingly no end to the variety of human behavior patterns. Each individual on this earth in unique. No two of us constitute exactly the same combination of inherited characteristics. Nor do any two of us acquire exactly the same combination of traits through environmental experience.

A true program of vocational guidance takes these individual differences into account. Of course, that is not to say that there are not vocational problems common to many of us. However, each of us has special requirements deserving of individual consideration.

Our oldest vocational guidance institution is the family. Up until about two generations ago children almost invariably looked to parents for a solution of

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their vocational difficulties. Parents were assumed to know what was best for their own sons and daughters. This type of relationship still persists in many families, although to an ever-lessening degree.

Today's fathers, who spend the greater part of the day at work away from the home, do not devote sufficient time to the problems of their children. Mothers, too, are often called upon to help support the family so that they are not at home to the children. Then there is a growing number of women who, although they have no such work responsibilities, are so taken up with social life that they can scarcely give attention to the more important matters that confront members of the family. A study of conditions in a well-to-do community several years ago indicated that 75% of the mothers were not at home in the afternoons when their children returned from school.

There is considerable merit to the suggestion that parents are not the best persons to assist children in making career choices. Nonetheless, the fact remains that parental guidance is necessary in many instances. It is often the only way that a young person receives individual attention in connection with his life-plans.

Individuation in occupational adjustment has been further rendered difficult by the great changes that have taken place in the form of industrial organization. The employer of other days often took a kindly interest in the progress of his workers. In most instances he knew something about each employee. Whether it was a suggestion for a change to a different occupation, for additional training in some field, for different work habits and attitudes or regarding other matters of equal importance, this type of individual counseling was highly beneficial.

The practice naturally became less feasible with the growth of large-scale enterprise. The ever-increasing concentration of industrial control has widened the gap between employer and employee and almost removed all intimate relationship between the two.

Concurrent with these trends in industry we have witnessed a phenomenal increase in school enrollment. The mass production of graduates in these modern educational plants has given rise to serious problems in the schooling of the individual.

The matter has come to be of particular concern to us on the secondary school level, which is recognized as crucial in the shaping of life-plans. Only 20 years ago 15% of our young people of high school age were enrolled in high schools; today the high schools include 65% of all those eligible. And this percentage is growing. It is not surprising that we find the resultant problems of administration submerging the requirements of the individual student.

Among the other ramifications of the enormous growth in secondary school registration are the increase in the heterogeneous character of the school population and the expansion of the curricula.

The modern high school is no longer selective, but enrolls students of wide ranges of ability. Although this development makes the need for individual guidance more imperative, the very large enrollment has had an opposite effect. That is, instructional procedure has become more standardized. Success in the guidance of the individual pupil depends to a very great extent upon the opportunities available for a study of the individual. The old type of teacher, who was responsible for all or most of the instruction at a given level, may not have been as effective as the modern educator in the teaching of subjects. But he did accomplish much in the teaching of individuals. How can a teacher who shifts from class to class and comes into contact with large numbers of different pupils during the day hope to acquire a real understanding of any one of them?

The same condition exists in institutions of higher education. College enrollment has more than tripled in the last 20 years. It is patent that when a college instructor has as many as several hundred students in a single class, as is the situation in our larger universities, he can give little if any attention to the individual.

This difficulty is certainly of vital concern to Jewish students. Jews are concentrated in the larger centers of population where mass production naturally prevails. Over 50% of American Jews live in three cities, New York, Chicago and Philadelphia.

The B'nai B'rith college census indicates that Jews constitute more than 21% of the student body of colleges with enrollments in excess of 5,000. Where the enrollment is between 500 and 1,000, Jews represent less than 2½% of the total. Many of the larger universities are located in or near metropolitan centers where Jews live in great numbers. Moreover, these institutions apparently have certain advantages that attract Jewish students. Unfortunately, however, they do not offer the best opportunities for individual guidance.

In spite of the trends here discussed, there is a growing appreciation of the importance of individual differences in the building of careers. It is not likely that the home will return to its primacy as an influence in the determination of vocational plans. Industry, however, is beginning to recognize the wisdom of assisting in satisfactory occupational adjustment and is meeting the need by establishing personnel departments. Some schools are taking the lead in engaging personnel workers and counselors to offset the disadvantages of mass education. Social agencies are inaugurating vocational service departments of various kinds. Finally, the Federal and state governments are becoming increasingly active in stimulating interest in the related fields of educational and vocational guidance.

QUESTIONS FOR DISCUSSION

I. What is the extent of the vocational guidance which you have received in school?

II. What, in your opinion, should be the function of parents in vocational guidance?

III. Can you cite examples of acquaintances who have found themselves to be unfit or uninterested in an occupation after long and costly training?

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"Anti-Semitism is a product of barbarism."

—Mussolini.

"There are no pure races. Italian Jews have always behaved well as citizens, and as soldiers have fought bravely."

—Mussolini.

"I authorize you to specify that the Jews in Italy have received, receive and will continue to receive, the same treatment accorded to every other Italian citizen, and that no form of racial or religious discrimination is in my thought which is devoted and faithful to the policy of equality in law and the freedom of worship."

(late1937) —Mussolini.

2,000 YEAR STRUGGLE

No one knows how long Jews have lived in Italy. We do know, however, that 210 years before the Temple was destroyed, Simon Maccabeus, sent an embassy to Rome to cement the alliance against Syria. When his ambassadors arrived in what is now Italy, they found other Jews already settled there. That was 2078 years ago.

With the possible exception of Egypt and Palestine, the Jews in Italy have had the oldest, most continuous history of any other Jewish community in the world. There are still four families in Rome that claim descent from four captives brought to Rome by Titus over 1800 years ago. At the time of Herod, it is indicated that about 50,000 Jews lived in Rome alone.

By the end of the second century, Jews settled in over a dozen Italian cities. Few of these settlements have had uninterrupted histories because the Jews were very often expelled, but never for long. As a matter of fact, there was never any wholesale expulsion of Jews, such as has been the experience in other countries.

It is interesting to note, however, that the first incident of persecution of Jews in the West occurred when the Roman Empire ordered a large number of young Jews to fight against a brigand in Sardinia. The greater part of these Jewish youths lost their lives in this battle.

From the very earliest history, the fortune of the Jews in Italy has depended more or less on the tolerance or intolerance of the leader of the realm. For instance, Domitan, who was successor to Titus, treated the Jews cruelly. To him is attributed the intention to execute a decree, under which all the Jewish subjects of Rome were to be massacred, 30 days after its promulgation. He forced the Senate to approve this edict. But it was never executed. Instead, Domitan died, and his successor proved to be most favorable toward the Jews. Unfortunately, he occupied the throne only a short while. He was succeeded by Trajen, who was a persistent opponent to Jewish subjects. Hadrian, in turn, was first indulgent, but later he became one of the most bitter enemies of the Jews. He issued a fiat forbidding them to continue their religious practices.

Through the growth and diffusion of Christianity, the condition of the Jews became worse and worse. As the Christians detached themselves from the Jews, they became their fiercest enemies. When Constantine was converted to Christianity, he established a set of laws for the Jews. His successor, Julian the Apostate, abolished the laws, and even went so far as to permit the Jews to embark upon a scheme for the reconstruction of the Temple of Jerusalem. His successor, Christian, withdrew the concession and again oppressed the

Jews. Thus, periods of persecution were followed by periods of tolerance, until the fall of the Roman Empire.

The Lombards were favorable to the Jews. The Ostrogoths were not unfriendly, except for the temporary expulsion of the Jews from Bologna in 1172. This fair condition was continued under the Norman rule in southern Italy and Sicily.

Life of the Jews become almost intolerable during the early part of the 13th century, when Innocent III became Pope. This Pope, whose name so maliciously betrayed his deeds, was the chief originator of many persecutions suffered in later times by Jews in all Christian lands. This retrogressive Pope, the most bitter enemy of freedom of thought, set into operation against the Jews many oppressive measures. Especially, did he threaten with excommunication, those who placed or maintained Jews in public positions, and he insisted that every Jew holding office should be dismissed. The deepest insult was the order that every Jew must always wear, conspicuously displayed, a special badge. Considering the fact that these measures were originated over 800 years ago, it is almost incomprehensible that many of these uncivilized middle-age practices are being reinstituted today, not only in Italy, but in other countries as well.

Fortunately, the Papal authority was comparatively weak, and the Jews held their own in most communities. They were, however, restricted to commerce and usury, occupations which brought them into conflict with the church, the nobles, and the populace.

When the Jews were expelled from Spain in 1492, a considerable number of the exiles went to Italy, where they were well received in Naples, Ferrara, and Tuscany. But in Rome and Genoa, they experienced all the vexations and torment that hunger, plague, and poverty bring with them, and they were forced to accept baptism in order to escape starvation. In Venice, a ghetto was established for them. According to some authorities, the ghetto originated in Italy.

At this point in the history of the Jews in Italy, an interesting and romantic note is interjected. In the 16th century cabalistic or mystical philosophic doctrines were introduced by Spanish exiles. These awakened much interest, and their mysterious ideas appealed to many. Moreover, the fact that prominent Christians were devoted to the Cabala, exercised a great influence upon the Jews. The widespread dispersion of the Jews had awakened, in many minds, faith in a final redemption; so that the new Messianic interpretation of the Cabala appealed to them.

The great Abravanel was so carried away by these doctrines that he unwisely fixed a date when the Messiah would appear. When the time came, and the prophecy remained unfilled, many Jews in discouragement embraced Christianity. Notwithstanding, Cabalists continued to revive the courage of their co-religionists and to preach again faith in the coming of the Messiah. Accordingly, when David Ruebeni made his appearance in Italy, he found ready a large body of supporters. His mission was to gain support especially from the Pope to fight the Turks. David went to Venice and to Rome, where he presented himself before Pope Clement VII, by whom he was received with all the honors accorded to an ambassador. The idea of a crusade of Jews against Turks was a most pleasing one to the Pope.

After a year's sojourn in Rome, David was called to Portugal. Here, he found a champion in a Marano in service of the court, who undergoing circumcision and changing his name to Solomon Malko, anounced his fealty to Judaism. The Maranos and Cabalists maintained generally that the sack of Rome in 1527 was a sign of the coming of the Messiah. But David lost favor and was expelled from Portugal. Thereupon, the Maranos were condemned to the stake by thousands. Many succeeded in escaping to Italy; and the Pope, together with the college of Cardinals, wishing to restore prosperity to Ancona assigned to the exiles an asylum in that city. Malko also went to Ancona, where as a professed Jew, he delivered public Messianic sermons. In some of his sermons, he prophesied a great flood. At Rome, where, after 30 days of fasting, he presented himself to the Pope, he was favorably received, and was given a safe conduct through all the Papal dominions. The flood, which he prophesied, really came to pass in October, 1530, and on his return to Rome, he was greeted as a prophet.

Accompanied by a faithful servant, he escaped the Inquisition and reached Ancona, where he again began his preaching. The fierce persecution suffered by the Spanish Portugese Maranos induced Malko to appear before the emperors Charles V and Ferdinand of Austria to solicit their aid. Reubeni also appeared before the above emperors to solicit their aid. Nevertheless, both of these enthusiasts were made prisoners. Malko was burned on the pyre at Mantua, and Reubeni was imprisoned in Spain, where he died three years later.

Things were not going well for the Jews. In Naples where they had been for so many years, they were finally expelled in 1533. A few years later the Jews were exiled from Genoa.

We learn from the history of the Jews in Italy that the burning of Jewish books did not originate with Hitler. As a matter of fact, in 1553, at the instigation of two Jews, who had been converted to Christianity, Pope Julius III had all the copies of the Talmud in the principal cities of Italy, and even in the distant island of Crete, burned. Still more cruel was the fate of the Jews under Pope Marcellus III who had plans to exile the Jews from Rome because of a charge of ritual murder. A friendly Cardinal, however, brought to light the perpetrator of the infamous deed. The Jews were saved.

But the most serious misfortune for the Jews was the election of Pope Paul IV. This cruel Pontiff, not content with the confirming of all the more severe of the Bulls against the Jew issued up to that time, added others, still more oppressive and containing all manner of prohibitions, that condemned the Jews to the most abject misery and deprived them of the means of sustenance and denied to them the exercise of all professions. When the Jews are accused of being usurers and money-lenders, it can now be seen in the light of the history of the Jews of Italy that they had no other choice.

The worst of the persecutions occurred in Ancona where three Jews and a Jewess were burned at the stake.

Today we hear of boycott and the application of sanctions in answer to Jewish persecution. This is nothing new in Jewish history. As a matter of fact, in retaliation of the inhumane treatment of Jews in Ancona, the Jews organized a boycott of the Port of Ancona. At the end of the year the merchants had to appeal to the Pope to change the policy, which, in the meantime, had almost ruined the city.

Jewish history is sprinkled with brilliant episodes of heroic Jewish women. Few, if any, are more interesting than Donna Cracia Mendesia Nasi who was responsible for organizing the boycott of Ancona.

The success of the boycott, however, had unfavorable repercussions elsewhere in Italy, and brought about indirectly the burning of 1200 Hebrew books in Cremona in 1559.

Pius IV was more liberal and permitted the printing of Hebrew books. His successor, however, Pius V, virtually exceeded all Popes in cruelty and wickedness in treatment of the Jews. He renewed all the anti-Jewish Bulls and then prepared for the expulsion of Jews from all the Papal states. This finally took place in all cities except Rome and Ancona. The Jews likewise would had been expelled from Venice were it not for the intervention of a Jew, Solomon of Udine, who had been appointed Turkish ambassador to the Venetian republic in 1574.

For the next 50 years the fortunes of the Jews varied. The low water mark was reached under Gregory VIII, whose intolerance extended to the prohibition of the employment of Jewish doctors and to the compulsion of Jews to listen to conversionist sermons. Clement VII exiled the Jews from all but Rome and Ancona and L'Avignon, but made exceptions in favor of Turkish Jews. This persecution forced Jews into Tuscany, and the Hebrew press of Pisa became famous. In 1597, Philip II exiled Jews from Milan, but they settled in other Italian towns. The continued division of Italy into a number of states served to create nearby refuges for victims in any era of expulsion and persecution. At the end of the Thirty Years War in 1648, when Wallenstein captured Mantua, the Jews were ordered to leave the city, but they were later recalled.

The next important change in Italian history was the Napoleonic campaign which resulted in the emancipation of the Italian Jews and their participation in the French Sanhedrin. Under the influence of the liberal religious policy of Napoleon I, the Jews of Italy, like those of France, were emancipated. The supreme power of the Pope was broken; they no longer had time to give to framing anti-Jewish enactments; they no longer directed special laws against the Jews.

But when Napoleon fell and Pius VII became Pope, the inquisition was reinstituted, and the Jews had to return to the ghettos. This resumption in the 19th century of the Middle Ages broke down in 1829 when the first Rabbinical College was opened in Mantua.

The return to medieval servitude, after the Italian Restoration, did not last long; and the Revolution of 1848, which convulsed all Europe, brought great advantages to the Jew. Although this was followed by another reaction, yet the persecution and the violence of past eras disappeared. The last outrage against the Jews of Italy was connected with the case of Mortara, which occurred in Bologna in 1858. In 1859, all the Papal states became the united kingdom of Italy under King Victor Emanuel II; and except in Rome where oppression lasted until the end of the Papal dominion in 1870, the Jews obtained full emancipation.

While we are naturally interested, in an academic way, in the history of the Italian Jew up to this point because it throws considerable light on the history that is to follow—we are more vitally interested in modern Jewish history and what there is to know about the Jews in Italy today.

In the years that have intervened since the ghetto was torn down, their history has become more or less the history of Italy in general. In another part of this treatise, you will be fully informed of those Jews who have served with distinction, during and following the period of unification, the pre and post-war period, as well as the years since the advent of Benito Mussolini.

The mass of Italian Jews were left almost completely untouched by the great Jewish movements which swept over European Jewry, during the close of the last century. As a matter of fact, they were distinguishable only by their Hebraic origin and the religion that they professed. Despite their historic tradition of noted rabbis and scholars, who dominated Jewish life in the Middle Ages, the Jews of Modern Italy have remained essentially Italian citizens of the Jewish faith. Whereas, in some instances, there was widespread assimilation, and on the other hand, an unbending orthodoxy, these two combined to create a wall of indifference and unconcern, which has hindered the development of Jewish life in Italy, as it is known elsewhere throughout the world.

There is an old axiom, with regard to Jews, to the effect that "oppression from without brings cohesion from within." A review of recent Jewish history in Italy certainly has testified to the corollary of that theory, namely "tolerance from without brings disintegration from within." The Jewish consciousness of members of the Italian-Jewish community has certainly suffered since the emancipation. As a matter of fact, less than half the Jews in Italy kept up their contact with the religion of their forefathers.

The attendance at synagogues is extremely poor. Mixed marriages are often more frequent than purely Jewish ones. The mortality figures of the Italian Jews exceed the birth rate. Their numbers are also diminished by change of religion and mixed marriages. According to official statistics, 28% of all Jewish girls marry Christian men. The number of Italian Jews, 35,000 in 1870, has increased to 45,000 today, due to the annexation of the former Austrian towns of Trieste and Fiume which had comparatively large Jewish populations.

As far as Jewish youth is concerned, Zionism has made hardly an appeal, and they have been, by and large, entirely swallowed up in the world of Fascist ideals. In few countries have Jews become so assimilated as in Italy. This is partly explained in that, from external appearances, a Jew is almost indistinguishable from his compatriots. It is said that there is less difference between a Jewish and a Christian citizen than there is between a northern and a southern Italian.

The Italian Jews have been most discreet in their public life. They have made a special attempt not to direct attention to themselves as Jews. They have played a very little part in society and have preferred to leave public appearances to foreign Jews.

Few countries have as small a percentage of Jews as has Italy. There are about 45,000 out of a population of 43,000,000, approximately .001%. These figures have been augmented in recent years by some 20,000 foreign Jews, principally from Germany, Austria, Hungary, and Poland who sought refuge in Italy. They are congregated for the most part in larger cities, such as Rome with 12,500; Milan with 7,500; and Trieste with 1,700. In the provinces there is about 1 Jew to every 5,000 inhabitants.

Until a few months ago, however, there were reasons to be very optimistic about the future of Italian Jewry. It was due primarily to a renaissance in Italian-Jewish life, which dates from October, 1930, when the Fascist regime incorporated into the Italian National Code, a set of new laws, regulating Italian-Jewish communities. These new laws not only coordinated the existing, and frequently conflicting, ordinances regarding the Jews, but provided for a veritable revolution in their communal and religious life.

Definitely stating that the Jewish communities were bodies that provided for the religious needs of Jews, the law provided that membership in the Jewish community was incumbent upon every Jew living within 26 specified communities. The law provided that anyone who desired to leave the community had to make a formal declaration to the President of the community or the chief Rabbi or thereby lose the right of participating in the benefits of the Jewish institution, including the right of burial in a Jewish cemetery. The obligatory tax for the maintenance of the community and its institutions had the same force which applied to the collection of the communal taxes of the state. The new law defined and established the powers of the Rabbis, and guaranteed their economic security. What is even more important is that the code provided for the unification of all of the communities into a union of Italian-Jewish communities. It is interesting to note that among the duties imposed on the Union, was the spreading of a knowledge of "Hebraic Culture" and the maintenance of spiritual and cultural contacts with Jewish communities abroad. Since the laws have been in force, assimilation has been practically halted. Jewish education has begun to revive. Jewish individual and collective consciousness has been strengthened.

The wholesome result of the new law so revitalized Italian Jewry, that when the persecution of the Jews began in Germany, the Italian-Jewish leadership was ready for the hysteric and panic-stricken flood of Jewish refugees, who poured into the northern Italian communities.

With the friendship and understanding cooperation of Premier Mussolini, it looked like Italian Jewry was about to experience a tremendous revival. The 2000-year-old history that we have just been discussing could really point to no brighter moment than that which faced Italian Jewry from 1930 until this summer.

What has happened since this summer to change the entire picture?

MUSSOLINI BECOMES "ARYAN"

The 45,000 Jews of Italy on the morning of July 14, awoke from a peaceful slumber, which has been more or less constant during the past several decades. They found that the official Fascist government of Italy had embarked upon a racial program which held that most Italians were "Aryans" but that "Jews did not belong to the Aryan race" and consequently, should not class themselves as members of the "Italian race."

The racial program was drawn up by a group of Fascist university professors, and proclaimed the impossibility of Jewish assimilation with native stock, and provoked fears of a pending government anti-Semitic campaign.

Of course, this fell as a bombshell among the members of the Jewish community. They had every right to feel secure because a little over two months before, the Italian press had taken a strong rap at "racialism" and had declared that Hitler's racial theory was based on political necessity while the Italians were the most mixed race in the world. During the first week of July, there was some talk of there being an official curb on Jewish books, but the government promptly denied this. However, an indication of what was brewing was the reappearance of a very popular anti-Semitic weekly which had two months before been suppressed. The paper's reappearance was taken in many circles as a prelude to a revival of an anti-Semitic campaign.

An indication of how secure the Jewish community felt was the fact that a Rabbi appeared in a synagogue pulpit in full Fascist uniform for the first time in Italian history on July 13th, when Rabbi Feldman of Poland was formally installed as chief Rabbi of Florence.

Apparently, the Italian government meant business, for four days after the new Aryan laws were announced, a special "race-protection office" was officially opened as part of the Ministry of Interior. Once Italy had made up its mind to embark on a racial program, it did not lose time in getting this program under way.

On July 23rd, a new periodical on race appeared. The next day newspapers began to feature attacks on Jews, and a drive was started to oust correspondents in Italy who were Jews.

A veritable panic gripped Italy's Jews, while government circles continued to profess complete ignorance concerning any proposed anti-Semitic regulations. They had a right to fear, however, because on July 25th, a high government official stated that "Italy is definitely embarking on an anti-Jewish policy."

The next day the Italian-Jewish leaders announced, "Italian Jewry will remain loyal to Italy irrespective of how they are looked upon."

On July 27, the campaign got under way when Jews were ousted from their jobs, and for the first time Jewish children were insulted on the streets on their way home from school. "Ayran" children turned on them saying. "You are not Italian." Italian Jewry moved to offset the anti-Jewish drive by beginning a campaign to divert Jewish youth from the professions to agriculture. The Jewish newspaper "Israel" published an appeal from Rabbi Colombo, urging Jewish youth to return to farming.

On July 30th, Naval Commander, Federigo Jarach, President of the Union of Italian-Jewish Communities, submitted a memorandum to the Ministry of the Interior, regarding the current anti-Jewish campaign. He was told by an under-secretary that for the time being anti-Jewish measures would be directed only against foreign Jews. This was interpreted as meaning that no measures against Italian Jews would be taken before the meeting of the Fascist Grand Council which was scheduled to open at that time, October 1st. On the same day, Pedesia Interlaudi, editor of Italy's most anti-Semitic newspaper, was appointed Director of the newly established Department of Demography and Race Protection in the Ministry of Interior.

From the outset, the Pope took issue with the racial question. Mussolini officially entered the picture at the end of July, by retorting to the Pope and denying that Italy's new racial policy was "an un-happy imitation" of Germany.

August 3rd, foreign Jews were barred from Italian universities, and the same day a new Italian race publication was announced.

The worst fears of Italian Jewry were justified when on August 5th, the government officially announced that they planned to restrict Jews in all spheres to the ratio, one Jew to each 1,000 population. Also, they announced plans that a special census was to be undertaken to find out how many Jews there were in Italy. On that same day, it was announced that 400 Italian black-shirts were to be sent to Vienna to receive special courses of instruction regarding the application of the anti-Semitic program.

On August 8th, a campaign was started to purge Jews from big business, and four days later it was announced that a five-point racial study was being mapped out and would include a special study of the Jewish problem in the world and in Italy. It was further indicated that the purge of Jews from Italian economy would be extended to the field of banking.

Orders for the dismissal of all Jewish teachers from the Italian public and high schools were issued by the Minister of Education on August 22nd.

Toward the end of August, Jews in high government positions began to resign en masse. A considerable number of Jews were preparing to leave Italy in fear of further anti-Semitic measures, and the sale of Jewish property was increasing daily.

The most devastating measure occurred on September 1st when the Italian cabinet climaxed its racial and anti-Semitic policy by prohibiting Jewish immigration and ordering all foreign Jews and those who acquired citizenship since January 1, 1919, to leave the country within six months. Those who did not leave within the specified time were to be expelled after they were first punished. The edict definitely established a racial basis defining as a Jew anyone whose parents are both of the Jewish race. The fact that the individual adheres to a different religion is of no consequence.

On September 2nd, the second severe anti-Jewish decree, issued by the Italian government in two days, declared that all Jews, both teachers and pupils, were banned from state schools, universities, and all institutions of learning.

When there was talk in the outside world of a boycott, the Italian government warned that there would be retaliation if such a boycott took place. Meanwhile, foreign Jews commenced a hurried exodus from Italy.

Some comfort came on September 11th, when the Italian government indicated a plan to establish special schools for Jews at government expense. This consoling news was followed by an announcement that the Italian insurance companies were ousting all their Jewish heads.

Meawhile, the United States is interesting itself in the problem of refugees and is considering the advisability of including the Italian-Jewish problems along with those of Germany, Austria, and elsewhere.

As the days pass, the pressure upon the Jews of Italy becomes more and more severe. Those Jews who can escape are leaving early. They are profiting by the experience of their German brethren, who learned that those who waited too long found it was impossible to leave when they finally desired to do so.

Finally, on Friday, October 7th—henceforth a "black Friday" in the history of Italian Jewry—the dreaded fears of the Jews who expected the worst, were realized when the Fascist Grand Council turned its attention to the Jewish problem. After hours of deliberation, it was decided to place a ban on mixed marriages, bar alliances with Jews, and reduce their property rights. It finally concluded with a magnanimous offer, indicating that it was considering Ethiopia as a haven for expelled Jews.

After emphasizing that a racial problem had been raised by the conquest of Ethiopia, and that the Jewish question was merely one aspect of this problem, the Grand Council issued a decree prohibiting all marriages between "Italians" and persons belonging to the Semitic and other "non-Aryan" peoples.

Fearing that Italian soldiers and civilians might marry the conquered blacks in Ethiopia, the Council also put a prohibition on such marriages.

The Grand Council placed its stamp of approval on the previous order to expel foreign Jews. However, it decided to exempt those over 65 years of age and those who had married Italian "Aryans" before October 1, 1938.

Italian Jews were officially defined for the first time as follows:

1.—Those whose both parents are Jews.

2.—Those who have a Jewish father and a foreign mother.

3.—Those who profess the Jewish religion, notwithstanding the fact that they have been born of a mixed marriage. Those who were born of a mixed marriage, but who did not profess the Jewish religion prior to October 1, 1938, were not to be considered as Jews.

On the other hand, the Grand Council removed some of the harshness from measures that had been taken or threatened against Italian Jews by naming several categories of Jews who are to be exempt from the application of such measures. For instance:

1. The families of men who lost their lives in the four wars fought by Italy in the present century—namely, the World, Libyan, Ethiopian and Spanish.

2. Families of men who volunteered for service in these four wars.

3. Families of men who fought for Fascism and were wounded or killed or who were members of the Fascist party during the early years.

4. And last, the families of persons who, in the opinion of a special commission to be appointed, have deserved well of the nation or of the Fascist regime.

Jews who do not belong to any of these categories, will not be able to become members of the Fascist party, to be owners of, or hold directing positions in enterprises of any sort employing 100 or more persons, to be owners of more than 125 acres of land, or to serve in the armed forces of the State either in peace or war.

On the other hand, Jews dismissed from public employment are to get their pensions, and further, the rights of the Jewish community are not to be impaired nor will the Jewish religion be repressed. In addition to elementary schools, high schools will be instituted for Jews.

As to Ethiopia, the Grand Council indicated that a controlled immigration of European Jews would be permitted into certain zones. This, however, is provided that Jews outside of Italy do not take a too unfriendly attitude toward Italy; this probably means, provided Jews and liberals do not boycott Italy.

By the Ethiopian gesture, it is evident that Italy wants to colonize her new conquest with Jews, because she knows that the Jews will do a good job. Secondly, by deviating Jewish immigration from Palestine, Italy hopes to make it apparent that she is aiding the Moslem cause.

"YOU CAN COUNT ON MY PROTECTION"

—Mussolini

The one question that Jews and liberal Gentiles, the world over, are asking themselves is: "Why has Mussolini changed in his attitude toward the Jews?" Up until recent months, Mussolini has always been most favorable in his attitude toward the Jews, and the feeling has been reciprocated by the Jews toward Mussolini.

When, in 1925, an attempt was made on Mussolini's life, the Jewish Fascists held a Thanksgiving Service for his escape. In 1926, Mussolini attended a synagogue service. When the chief Rabbi of Rome died, Mussolini, as well as the King, was represented at the funeral.

The Chief Rabbi of Rome reported that in a conversation with Il Duce the latter made the following remark: "Anti-Semitism does not present a problem to me, I am not concerned with out-worn prejudices."

The "Italian Encyclopedia," which was edited under the auspices of the Fascist government, has this to say about Italian Jews: "The spreading of anti-Semitism among us Italians is prevented by our national tradition." Not only is it opposed to Italian tradition, but it is likewise opposed to Italian law. By its law concerning the practice of worship, the Fascist government specifically confirmed the equality of the rights of the Jews.

It is difficult to undrstand how anti-Semitism could gain a hold over the Italian people. For generations Jews have been a part of the nation as members of one large family. The Italians by nature are tolerant and cannot become a prey to Jew-baiting at the mere issue of a command. Psychologically, they are not adapted to that sort of intolerance.

Ever since Naziism became a political factor, with which to be reckoned, and made anti-Semitism one of its cardinal tenets, Italian Fascism emphasized repeatedly that so far as the Jewish question was concerned, the German brand of Fascism was no relative of the Italian original.

There was a time when certain Jewish circles inclined to the belief that no inherent conflict existed between the essential principles of Judaism and Fascism, and they took keen delight in citing the case of Italian Jewry as the shining example to prove this. They had every reason to feel this way, because almost ever since anyone can remember, Mussolini has given evidence of sympathy and friendship to Italian Jews. His present attitude seems all the more unbelievable, when you take into consideration how radically he has changed his mind about anti-Semitism.

As early as 1927, only five years after his march on Rome, Mussolini declared in a public announcement that anti-Semitism is a product of barbarism. He further said that it was utterly ridiculous for anti-Semites to attempt to flourish in the midst of Fascism.

In 1929, speaking before the Chamber of Deputies, Mussolini said of the Jews: "They will remian undisturbed, as will all who believe in another religion."

In 1932, in a famous interview with Rabbi Solomon Goldman, who is now President of the Zionist Organization of America, Mussolini said that history would not stand for anti-Semitism in Italy.

In another famous interview with Emil Ludwig that same year, Mussolini said: "There are no pure races. I will never believe that races can be biologically listed as more or less pure. Anti-Semitism does not exist in Italy. Italian Jews have always behaved well as citizens, and as soldiers have fought bravely."

In an interview in 1933, when Mussolini compared Italian Fascism with German Fascism, he indicated that there was no comparison at all and that "Italian Fascism is a stranger to the concept of anti-Semitism."

In January, 1934, Mussolini's personal newspaper declared that Hitler's racial dogmas were driving Germany towards a catastrophe. In 1935, Mussolini gave an interview to the chief Rabbi of Hungary, and at that time strongly condemned all religious persecution.

In October, 1936, in a leading Italian newspaper article, which some believed Mussolini himself wrote, Mosely, the British anti-Semite, was severely condemned for his anti-Jewish utterances.

As late as March, 1937, Mussolini visited the ghetto on his arrival in Tripoli. At this time the Rabbi of the synagogue declared that "Rome is just and pious and always has treated her sons as a great mother does." To this Mussolini replied: "You can count on my protection."

Three months later Generoso Pope, publisher of an influential New York Italian newspaper, returned from Italy and made public the following authorized statement from Mussolini: "I authorize you to declare and make known immediately upon your return to New York, to the Jews of America that their pre-occupation for their brothers living in Italy is nothing but the fruit of evil informers. I authorize you to specify that the Jews in Italy have received, receive, and will continue to receive, the same treatment accorded to every other Italian citizen, and that no form of racial or religious discrimination is in my thought which is devoted and faithful to the policy of equality in law and the freedom of worship."

From all of these quotations made, year after year, it is clear that Mussolini is definitely on record as an enemy of anti-Semitism and racism. But just as we know those statements to be true, so too, do we know that Mussolini since July, 1938, has changed his mind and has today embarked on a program of anti-Semitism.

Why? Experts offer several explanations. Most everyone agrees that Mussolini's racial decision is but a means of strengthening the famous Rome-Berlin Axis. It is the first public manifestation of Italian vassalage to Germany. Unfortunately, Mussolini's racial program is not primarily a Jewish measure. But, there is no question about the Jews being victims. The Jewish community of Italy will, in all probability, be ruined economically and broken spiritually. But the move is primarily prompted by a desire to strengthen the Italian-German political alliance. The Rome-Berlin axis needed cementing; it needed a new, Nazi front, and 45,000 Jews in Italy have been sacrificed for that purpose.

Secondly, the situation in the near East has something to do with it; especially the situation in Palestine. Mussolini has claimed that he desires to be the defender of Moslem rights. Mussolini plays with the idea of anti-Semitism in his own country to evidence his own dislike of Jews. It is presumed that the Moslems will approve of this idea and become more friendly with Italy.

Others contend that Mussolini has undertaken this new venture just to confuse the real issues in Italy. Hitler, during recent months, has forged far ahead of Mussolini, his teacher. Mussolini's venture into Ethiopia was not 100 per cent successful. The conflict in Spain is not progressing as Mussolini would like to have it. What he needed was a new red herring, and he chose anti-Semitism.

OPPOSITION FROM WITHIN AND FROM WITHOUT

As has already been mentioned, racialism and anti-Semitism simply do not fit into the Italian scheme of things. It is opposed to Italian psychology. Consequently, it is not surprising that even Fascist party leaders, themselves, were at odds over this new turn of events.

But the one individual who stood out above all in opposing the new doctrines was Pope Pius XI, whose recent death was as great a loss to the Jewish people as to the millions of Roman Catholics throughout the world, because of his oft-expressed determined stand against racial persecutions. During the middle of July, shortly after the new doctrines were announced, a rift began to appear between the Vatican and the Italian government when the Pope denounced all racial ideas as anti-Catholic. The controversy also continues between Count Ciano, Mussolini's son-in-law, who is Foreign Minister, and Farinacci, Italy's chief anti-Semite, who is demanding the immediate execution of a sort of Italian-Nuremberg law against the Jews.

After the first outburst from the Pope, the Fascist press said that racialism did not concern the church. Toward the end of August, the Pope replied, making a definite statement that the question of racialism was definitely a concern of the Church.

On September 9th, the Pope is reported to have said that Italy's racial doctrines "concern a great serious error which reaches the steps of the altar touching Catholic doctrine."

A week later, the Pope again denounced anti-Semitism and declared that Christians could not participate in any anti-Semitic program. It is reported that Pope Pius XI wept openly in denouncing the Italian anti-Semitism. It is reported that he said: "Remember that spiritually we are all Semites." It is also reported that the Pope referred to the Jews as "our poor Jewish brothers." Later, the Pope declared that Italy's new official racial publication was an immoral publication.

The Pope continued to protest, and as late as the middle of September, it is reported that he assailed the totalitarian state.

The Pope was not alone in denouncing anti-Semitism. On September 12th, Italy's anti-Semitic newspaper admitted that many highly-placed Fascists were opposed to Italy's anti-Jewish program. Many prominent Italians have gone out of their way to emphasize to their Jewish friends, that they have no sympathy with the Jew-baiting program, stressing that it is due to German influence rather than internal policy.

It is reported in well informed circles that King Victor Emanuel and Crown Prince Umberto are both opposed to Italy's racial policy and are using their great influence to hold it within bounds. During the middle of August, the King sent a letter to a prominent Greek Jew emphasizing that he was always a friend of the Jews and that he has not changed his attitude.

There are thousands of Jews in Egypt and other near Eastern lands, who are Italian citizens, and have rebuffed an attempt by the Italian government to retain their support in the face of the anti-Jewish measures in Italy. The Italian Jews above all have made it plain that they cannot be bribed. Many of them have renounced their Italian citizenship. Others have withdrawn their support from Italian hospitals, schools, and clubs. In Egypt, the Italian Jews have made plans to organize their own schools after withdrawing their children from Italian schools. Many Jews have also returned Italian decorations. Italy is reported to be anxious to retain the good-will of Italian Jews in the near East and the Balkans because they have long been regarded as bearers of Italian culture, defenders of Fascism, and valuable links of Italian foreign commerce.

On September 19th, Arthur Rubinstein, world-famous Polish-Jewish pianist, cancelled a scheduled tour of Italy and returned to Mussolini the order of Commander of the Italian Cross conferred upon him by Il Duce and an autographed photograph of the dictator.

In another dramatic gesture in protest against Italy's decree ordering the expulsion of all foreign Jews, Signor Pinot, wealthiest Italian cotton-exporter in Alexandria, Egypt, called at the Italian consulate, and in the presence of the Italian consul tore up his will in which he had bequeathed three-fourths of his fortune to Italian schools and charities. Henry Bernstein, world-famous French-Jewish playwright, sent a telegram to Premier Mussolini announcing the return of the Insignia of the Order of Saint Maurice and Lazere with which he was decorated by the Italian government some years ago.

According to a report, Arturo Toscanini, world-famed orchestra conductor, has decided to give up his city home in Milan as a protest against Italian anti-Semitism. He was one of the founders of the Palestine Symphony Orchestra, and twice he went to Palestine to conduct that orchestra.

Because of Italy's anti-Jewish decrees, Natalie Bodanasky, soprano of the New York Metropolitan Opera, cancelled a scheduled appearance at the Venice Musical Festival.

In August, the most prominent Italian labor leader in America denounced the anti-Semitic program in Italy.

As a protest of what was going on in his country, Admiral Aldo Ascoli, Commander of the Italian Rhodes Naval Base, resigned, but the Governor of Rhodes refused to accept the resignation of the Jewish admiral.

Meanwhile, as might naturally be expected, the Jewish world, as well as the Christian world, is beginning to talk of a boycott. This became apparent early in July, when it was indicated that representatives of New York agencies were cautioned against purchasing Italian merchandise in Paris. A few months later, the British Jews were talking of a boycott of Italian goods and Italian shipping. This latter is very important in view of the fact that in recent years it is estimated that 200,000 Jews have used Italian ships in going to and from Palestine. As soon as it became known that Jews were contemplating a boycott, the Fascist press warned that there would be reprisals against Italian Jews. But, those Jews, who are intent upon showing, in some tangible way, their resentment of Italy's attitude are brushing aside such threats of reprisals and mean to let Italy know that she can't get away with it.

JEWISH CONTRIBUTIONS TO ITALIAN LIFE

As has already been told, Jews have been living in what is now known as Italy for over 2000 years. Of the sum 50,000 Italian Jews, it is said that almost half of them can trace their ancestry through nearly 1000 years of Italian history. During all this time, on numerable occasions and in almost every aspect of life, Jews have made tremendous and far-reaching achievements. Unfortunately, because most of Jewish life has gone unrecorded, only small clues, here and there, give evidence of what is known to be a true fact, namely, that Jews have been good and valuable citizens of Italy contributing far out of their proportion, as they have in every land in which they have lived.

The great historian, Cecil Roth, reports that on the basis of the Italian's "Who's Who," a statistician calculated that the proportion of persons of distinction in the Jewish Community in Italy outnumbered those in the general Italian world by 15 to 1, holding a clear lead in every field except the hereditary nobility and the church.

But even in these last two fields mentioned, Jews are not without distinction. As a matter of fact, a member of the Pierleoni family, one of the most famous in Italian history, was the Pope Anacletus II. He was a Jew. His sister married Robert of Sicily and thus a Jewess sat as queen of what was then the most popular throne in Europe.

ITALIAN JEWS ARE PATRIOTS

In glancing through the pages of Italian history, the names of Jews appear time and time again as great patriots, citizens and soldiers. Even as far back as the 16th century, ante-chambered pistols were used in Italy. They were first manufactured by a Jew, Abraham Colorni. He made and supplied 2000 of them to Alphonse I, in 1560.

The Minister of Finance to the Venetian republic, during the War of 1848, against Austria, was a Jew by the name of Isaac Pesaro Maurogonato. His grateful country erected to him a memorial in bronze. Also, in the same Italian revolution, against Austria, Isaac Artom took part, and he became the first Jew to sit in the Italian parliament.

In behalf of their country, Jews fought with great ardor and sacrificed life and property in the memorable campaigns of 1859, 1866, and 1870. The unification of Italy, in 1870, was partly made possible through Jewish bankers and merchants. Jews took a prominent part, serving with distinction under Garabaldi. Many were promoted to officers. It is a matter of historical record that the Italian hero of liberation was not a friend of the Jews, at first. Later on, however, he held them in great esteem. His colonel and confidential friend was a Jew by the name of Enrico Guastella. Also worthy of mention is a Trieste Jew, Giacomo Venezian, who fought on Garabaldi's side against the reactionary troops in 1849 and met a hero's death.

L'Ophar, Rabbi of Turin, was friend and counsellor of Mazzini and was one of the most courageous advocates of Italian independence. It should be mentioned that the secretary and faithful friend of Count Cavour was the Piedmontese Isaac Artom. The names of the many Jewish soldiers who died in the cause of Italian liberation were placed along those of their Christian fellow soldiers on the monuments erected in their honor.

When liberation was finally achieved, Jews did not cease to serve their government. The War Minister in 1902 was Giuseppe Ottolenghi, a very orthodox Jew. In such high esteem was he held by the late King Humbert, that he ordered him to be the personal aide-de-camp to his son, the present king. He, in turn, had his son, the Crown Prince, coached in law and political science by Professor Vittorio Polacco, a senator of the Jewish faith.

Leopold Franchetti was later made a member of the Italian Chamber of Deputies and governor of Italian Eritrea.

During the following period, three Jews served as Ministers of Finance to Italy. Leone Wollemberg served in 1901. Francesco Tedesco from 1903 to 1920 served successively as Minister of Labor and Minister of Finance. For the fifth time, Luigi Luzzatti became Minister of Finance in 1903.

One of the best known Jews in modern Italian history was Luigi Luzzatti, an orthodox Jew. As Prime Minister of Italy from 1909 to 1911, he was the highest dignitary after the sovereign, himself. As has been mentioned, he was not only Minister of Finance, but also Minister of Agriculture and Commerce as well. His skill in reorganizing the broken-down finance of Italy is historic. This well-kown saying is characteristic of him: "I am a pantheist from conviction, Christian in my heart, and Jewish when I am scorned for it."

Another outstanding Italian Jew was Sidney Sonnino, who was Foreign Secretary during the World War. He first became outstanding in 1893, when he saved Italy from bankruptcy, owing to his genius in financial affairs. He was a life senator until his death in 1922.

When Benito Mussolini transformed Italy into a Fascist country, there was no appreciable change in the position of the Jews. Many of Mussolini's closest associates were Jews. As a matter of fact his closest friend in the early days when he was still a Socialist was a Jewish woman, Angelica Balabanoff, who lives in New York City at the present time. Professor Giogio Del Vecchio was one of the founders of the Fascist party. George Anselmi and Isaiah Levi was among Il Duce's closest advisors. Unless he has recently been ousted, a Jew, Giacomo Cepilli, is the leader of the Fascist forces in Trieste.

Jews have always served Mussolini with distinction. Until the present time he has been magnanimous in his praise for his Jewish compatriots. Two Jews, Simon Daus and Gini Bolaffi, are among the 37 Fascist heroes buried in the Italian Pantheon at Florence, a Fascist shrine reserved for those killed defending Fascism.

The Minister of Finance in Mussolini's cabinet from 1922 to 1935 was a Jew, Guido Jung. Another Jew, Augusto Turati, was the first General Secretary of the Fascist party.

We never realized how important a part Jews played as modern patriots of Italy until the government recently embarked upon its "race" program. Then, Jews for the first time came out into the open. Then, Palolo Enrico Salem, the Jewish mayor of Trieste, resigned. So did the Jewish mayor of Ferrara. The Italian Ambassador to Germany, Vittorio Gerruti, had a

Jewish wife. Her life was made so miserable in Germany that recently he was transferred to France.

In August, Professor Mario Jona, a veteran Jewish official of the Fascist party, was removed from his post as Vice-President of the Provincial Council of Corporations.

There were 19 Jewish officials in the Interior Ministry. Recently, they were removed. Early in September, Guido Serge, Italian Consul-General in Boston for the past three years, was recalled because he was a Jew. He was formerly Director-General of Economic affairs in the Italian Foreign Ministry.

Also in August, General Mario Ottolenghi, a close personal friend of King Victor Emanuel, resigned. That same month 60 high-ranking Jewish officers in the Italian army resigned. Such a great loss was this to Italian military strength, that Premier Mussolini urged these Jews to recall their resignations, for he felt that it would weaken Italy's position in military circles.

In September, Rear-Admiral Aldo Ascoli, one of the best known figures in the Italian navy, was relieved of his post as Commander of the Italian Fleet in the Aegean Sea. Also removed was Admiral Paolo Maroni, who was commander of the fourth naval division.

What everyone is wondering is what will happen to one of the most popular men in Italy, General Balbo, who had a Jewish mother.

ITALIAN JEWS AS EDUCATORS

Jews have contributed much toward the high standard of Italian education. It is difficult to say exactly what part Jews have played in the educational system of Italy. However, one may gain some clues from the number of important professors who have recently been ousted from Italian universities. It was recently revealed that 174 Jewish professors are being dismissed from 24 universities. Among these eminent professors are Tullio Levi-Cevita, Italy's greatest mathematician and a member of the Vatican Scientific Academy; Valerio Artom, Professor of Gynecology at the University of Rome, who was Italy's leading obstetrician and the physician to the royal family; Gino Arias, noted corporation law expert; Dr. Eugene Morelli, noted physician and anti-tuberculosis authority; and Giorgio de Vecchio, first rector of the Fascist university in Rome.

Four of the 11 members of the National Library Commission are Jews. Five Professors of the well-known University of Pisa are also Jewish. Professor Roberto Almagia was supposed to have represented Italy at the International

Geographical Congress, but he was recalled because he was Jewish. He is regarded as one of the most outstanding men in his field in Italy.

ITALIAN JEWS AS SCIENTISTS

Throughout the years, scientific achievement in Italy has been marked with Jewish names. It is only necessary to mention two in order to give some indication of Jewish contribution to this field. Dr. Allesandro Artom was an associate of Marconi, who invented the wireless. One of the greatest criminolgists, who ever lived, was an Italian Jew, Caesar Lombroso. It was he, who founded modern criminal anthropology. His theory of the "born criminal" led to new methods of dealing with those who stand outside of law and order.

ITALIAN JEWS IN THE FIELD OF LAW

A considerable number of Italian-Jewish lawyers have gained a wide reputation. A world-renowned figure is Giorgio Del Vecchio, who has been mentioned as the Professor of Philosophy of law, whom the Fascist government appointed Rector of the University of Rome. Gino Avia was the scientific expert for the drafting of the new constitution of the country, based on Fascist principles. President of the highest Italian court, the High Court of Appeals, was the venerable Jew, Mortara. He was the Minister of Justice to the Nitti Cabinet in 1920. Giacomo Melvano, who was president of the State Council, was one of the highest persons in the entire state hierarchy.

ITALIAN JEWS IN THE FIELD OF MEDICINE

For over 700 years, the field of medicine in Italy has sparkled with the names of great Jews. As early as the 13th century, a Jew Isaac Ben Mordecai, surnamed Maestro Gajo, was physician to one of the Popes.

In 1492, the year that Jews were expelled from Spain, a Jewish physician attempted a transfusion of blood to save the life of Pope Innocent VIII.

In the 16th century, Amato Lusitano was the distinguished physician of Pope Julius III. He had even been invited to become physician to the King of Poland but declined the offer because he wanted to remain in Italy. At that time, another Jew, Joseph Ha-Kohen, was physician to the Doge of Genoa, Andrea Dorea.

William of Portaleone was one of the ablest medical practitioners of his time. He was personal physician to Ferdinand, King of Naples, as well as to several Dukes. He was the first of a long line of illustrious physicians in his family.

At the present time, Dr. Erwin Stuckgold is one of the personal physicians of King Victor Emanuel. He is also personal physician to Mussolini's son-in-law, Count Ciano, who is the Italian Foreign Minister. As was previously mentioned, Senator Bellom Pescarolo is one of the physicians attending the present royal house in Italy. Since the advent of Hitler, about 100 German doctors and dentists have been admitted to practice and have enjoyed a special popularity after a very short time. Probably, they will all be forced to leave Italy before the year is out.

ITALIAN JEWS IN THE FIELD OF LITERATURE

Italian Jews have distinguished themselves in the field of literature for over 1000 years. Among the early Jews of Italy, who left behind them traces of their literary activity, was Donnolo, who died in the year 982. From that time on, throughout the centuries, many outstanding Jewish writers flourished, who numbered many Christians among their disciples. So fruitful were their efforts, particularly in the Jewish field, that they had a marked influence on the development of printing throughout Italy.

Immanuel B. Solomon of Rome was a celebrated friend of Dante, the greatest of Italian poets. It is believed that Solomon is responsible for some of the Hebraic touches that appear in the Divine Comedy.

In the Palace of the Doges in Venice is a marble bust of Samuel Romanin, a celebrated historian of Venice.

Florence has commemorated a modern Jewish poet, Solomon Miorentino, by placing a marble tablet upon the house in which he was born.

JEWISH CONTRIBUTIONS TO ITALIAN JOURNALISM

Jews have played a particularly important part in the modern field of journalism in Italy. Benito Mussolini owes much to the Jews because of the great support that they have given him through their journals. Baron Castellnuovo was founder of one of the most important political periodicals in Italy. He died only last June.

Senator Theodore Mayer of Trieste was founder and principal owner of the first newspaper to back Mussolini in his early days. It was recently taken over by Aryans.

Mario Levi, a very orthodox Jew, was until recently editor-in-chief of the official organ of the Italian Fascist party. In 1936, he was awarded the title "Knight of the Italian Crown" in recognition of his outstanding services to Italy.

Margarita Sarfati was the official biographer of Premier Mussolini, and for years she was one of his closest collaborators. In August, she was dismissed from the Editorial staff of the influential newspaper, La Stampa.

Two of Rome's leading daily newspapers passed into other hands in August, because they were owned by Jews.

ITALIAN JEWS IN THE FINE ARTS

Two Jewish names that stand out in the Italian Renaissance are those of Ascoli and D'Ancona. There are many great Jewish composers and musicians, whose names are outstanding in Italian music, such as Alberto Franchetti, who wrote five operas and a symphony. Also, worthy of mention, are the names of Vittorio Rieti, Augusta Coen, Emilio Osiglio, and Marion Tedesco.

Over a hundred years ago, at the beginning of the 19th century, it was a Jew, Lorenzo Da Ponte, who brought the first Italian opera company to New York City.

Until a couple of months ago, Ponto Carvo was a member of the State Symphonic Orchestra. But he was recently dismissed.

One of the most famous sculptors in the world is Enrico Glickenstein, who lived in Italy for 30 years. It was he, who made the bust of the late Harry H. Lapidus, who was, for many years, treasurer of the Supreme Advisory Council of the A. Z. A.

Two of Italy's leading dramatists were the Jews, Pirandello and Lopez.

Not only have Jews made contributions to the fine arts because of their own genius, but others of the Jewish faith in Italy have made great works of art possible for the masses through their philanthropy. One of these, in particular, should be mentioned. He was Baron Giogio Franchetti, who was formerly the occupant of the beautiful palace of Venice, the Ca D'Or on the Grand Canal, which is known to every traveler. He died and left his priceless treasure with all its art collections to the state in 1924.

JEWS AND ITALIAN COMMERCE

For centuries, Italian Jews have been outstanding for the place that they have held in the economic life of Italy. Even as far back as the 16th century, when the Jews were being persecuted so much by Pope Paul IV, they left Rome and Ancona and went to Ferrara and Pesaro. There the Duke of Urbino graciously welcomed them. In this manner, he hoped to direct the extensive commerce of the Levant, which, at that time, was controlled exclusively by the Jews of Ancona, to the new port of Pesarothe.

In 1587, silk was introduced into Italy for the first time by a Jew of Venice, Maginoddi Gariele. In the 17th century, it is reported that Jews were in control of all of the commerce of Ferrara. The nephew of Rabbi Nathan Ben Jehiel acted as administrator of the property of Pope Alexander III.

Even in our own modern day, a Jew is responsible for Italy being recognized as the first nation to bring about world cooperation in the field of economics. Over 30 years ago, 65 nations gathered in Italy to form the International Institute of Agriculture, in which the nations were, for the first time, linked together for constructive, practical economy and political effort. They had been brought together through the endeavors of a Jew, David Lubin. As a result of this effort, one of the principal streets in Rome was named in his honor in 1936. Perhaps, the street name has been changed by now.

At the beginning of the present century, the Jews of Italy shared in the economic life of the country in the following percentages: In industry 25%; in the liberal professions 21%; in agriculture or as tenant farmers 8%; and in commerce 46%. It is believed that these percentages have not varied greatly during recent years.

With the exception of the city of Milan, Jewish influence in banking is small today. A few Jews frequent the Stock Exchange in Rome. Jewish department stores are almost unknown, and even the retail businesses are over-whelmingly non-Jewish. More important, however, is the part played by Jews in the textile, metal, and sugar industries.

Gino Olivetti resigned in February as president of the Italian Cotton Institute. He was one of the greatest industrialists in Italy and a veteran Fascist.

In considering this galaxy of stars who have made bright the Italian firmament from the earliest days to the present, we, Jews, feel a sense of pride for the great part that our people have played in the development of Italy, both past and present. It is shocking, beyond words, that all recognition for these achievements is entirely disregarded in a mad program of "race," upon which Italy has recently embarked. This is certainly a sad day for our Italian brethren, but they have seen sad days on hundreds of occasions throughout their long and brilliant history. Let us hope that this present madness will soon be at an end, and that they will be permitted to live in peace and harmony, enabling them to rise to even greater heights.

QUESTIONS

1. In your opinion what prompted Mussolini to change in his attitude towards the Jews?

2. Will Italian Jewry be destroyed completely? Will it survive to a certain extent? Give reasons.

3. Compare the Italian Jewish tragedy with that of Germany.

4. Is the Italian Jewish problem to be solved in Italy or outside of it? Why?

5. Do you believe Mussolini's anti-Semitic program is an attempt to force colonization of Ethiopia?

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GRAETZ'S HISTORY OF THE JEWS.

SACHAR'S HISTORY OF THE JEWS.

February, 1939.

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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. XXVI

◆

The Vocational Adjustment of Jewish Youth

◆

Published in Co-operation with

THE B'NAI B'RITH
VOCATIONAL SERVICE BUREAU

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INTRODUCTORY NOTE

This, the second of a series on vocational guidance published by the Fireside Discussion Group in co-operation with the B'nai B'rith Vocational Service Bureau, deals with some of the problems bound up with the vocational adjustment of Jewish youth. The maldistribution of Jews in the economic life of the Nation is discussed as it affects the Jew as an individual and as a member of the Jewish group.

The vocational adjustment of Jewish youth is a subdivision of the general subject of vocational guidance. The one cannot be properly understood without adequate reference to the other. The importance of intelligent career planning is treated in Fireside Discussion Group pamphlet No. XXIII, THE RIGHT CAREER.

THE VOCATIONAL ADJUSTMENT OF JEWISH YOUTH

In a New York restaurant some time ago there took place a lively debate between two Jewish communal workers on the necessity of strictly non-Jewish activities in Jewish community centers.

The one insisted that there was nothing Jewish about swimming, gymnastics, tap-dancing and many of the other activities offered in Jewish centers. The other contended that they were all part of a well-rounded Jewish communal life.

Whatever be the merits of these arguments, it is certain that vocational guidance is one field of work that is deserving of a definite place in organized Jewish life. There may be no special Jewish stroke in swimming, no special Jewish plays in ball games and no special Jewish steps in dancing. However, the occupational adjustment of Jews does present unique problems requiring unusual methods of treatment.

There first come to mind the various implications of the fact that Jews are still following traditional occupational patterns at a time when wisdom should dictate another course. Among the factors that determine occupational choice among Jews is the historical. That is, very many of us unconsciously tend towards certain vocational fields in response to definite expectancies that have developed through the centuries and still persist.

The economic maladjustment of the Jewish people is forcefully brought to our attention in the increasing pressure of Jewish youth into a few professional fields that are seriously overcrowded or present discriminatory barriers. At the same time there are other vocational areas which young Jewish people are overlooking in various degrees, though they offer comparatively good opportunities for leading useful and happy lives.

Unfortunate as is this situation for the individual Jew, it is even more pernicious in its effect on the Jewish people as a group. The unhealthy distribution of Jews in the occupational life of the country furnishes dangerous ammunition to the hate-mongers who are quick to seize every opportunity for the villification of our people.

When Jews make themselves too conspicuous in certain vocations, particularly the overcrowded, murmurs of discontent are often heard. At times they grow into outspoken denunciation of "Jewish aggressiveness." Developments in European lands furnish significant clues to the possibilities of such friction.

Obviously, we cannot permit diagnoses of these problems to be made in non-Jewish circles. They are vital matters that concern the Jewish Community. It must be organized to give them consideration commensurate with their importance.

Vocational counseling consists in great part of a thorough analysis of the individual and his background by a trained worker. The more information the counselor is able to obtain about the individual and the more clearly he is able to understand the various factors that make up his personality, the more he is able to assist him in making a proper vocational choice. It is not likely that a non-Jewish counselor is able to have the same keen insight into the socio-economic background of young Jewish people and into the home lives that condition their personalities as is the Jewish counselor.

Since vocational guidance is a branch of education, it seems logical that such activity be concentrated in the schools. Unfortunately, however, only a negligible number of schools have what might be considered reasonably adequate programs of vocational guidance. Many educational institutions virtually ignore the subject. Then there is the rather large middle group which is seemingly content with haphazard techniques.

Very few schools can boast of trained vocational counselors. Although many offer a special course in occupations, that very essential instruction is often assigned to any teacher that happens to have a free period or to some woman who knows nothing of vocational realities and is anything but worldly wise.

Apart from these limitations, the schools do not reach thousands of young men and women who have dropped out or graduated before making a satisfactory occupational choice. Non-school agencies can do something with this large group of young people in addition to offering more satisfactory aid to the in-school group. Perhaps even more important, by doing the work that the schools ought to be doing, these agencies are stimulating the former to improve their facilities.

Notwithstanding the perfection that schools may ultimately attain in vocational guidance techniques, the special needs of Jewish youth will require special treatment by Jewish agencies, at least to supplement the school service. The responsibility of the Jewish community in this work is inescapable.

WHY JEWS ENGAGE IN FEW OCCUPATIONS

The economic history of the Jewish people reveals tendencies somewhat analogous to the grazing habits of sheep or cattle. When these animals become accustomed to browsing within definite enclosures, they tend to remain within the same bounds even after the opening of gateways that lead to greener pasturage. For many centuries our people were rigidly circumscribed in their economic activities. The opening of new vocational opportunities, however, has only partly resulted in a broadening of our economic pursuits. We are prone to follow traditional occupational patterns.

The present-day economic position of the Jew in America cannot be fully understood without at least brief reference to its historic background. During the Middle Ages, the Jew, confined to the Ghetto and subjected to restrictive legislation, was unable to pursue the vocations open to others. In many countries he was denied the right to own or even occupy agricultural land or to hold membership in the guilds, which controlled the technical crafts. Hence, he had no recourse but to become the petty trader and money-lender.

Even in countries where he was permitted to become the farmer or craftsman, the insecurity of his position compelled the Jew to seek other callings. The frequent expulsions from European countries obliged him to maintain his wealth in portable forms—in coin, bullion, jewelry or merchandise— which he could hide or carry off without much difficulty. The Jewish farmer could not have taken his land with him, the Jewish artisan would have found the guilds closed to him in the new countries.

Not only external factors drove the Jew into commerce. He was strongly impelled to apply himself to activity of this kind, for which he had special advantages. His knowledge of languages, his ability to deal with strangers and the dispersion of his kinsmen over wide areas accounted for his success in trade.

The proclivity of the Jew for the learned professions is also rooted in centuries of tradition. At all times instruction was compulsory in Israel, for learning was a religious duty. Study and worship went hand in hand, so that in Eastern Europe the synagogue is still called the "Shul" (School).

The Jewish father saw to it that his brighter sons studied for the rabbinate or for some other profession. Only those not scholastically inclined were excused from study and apprenticed to a tradesman or craftsman. Daughters, too, sought as their mates not the brawny and the unlearned or even the wealthy, but the intellectual and professional man.

The social attitudes of the Jew have also played an important part in prescribing his enonomic life. Following the dispersion from the national homeland, he was gradually weaned away from agricultural and other manual pursuits so that he came to regard them with a deep contempt. "Dos is kein arbeit far a Yid—"That's no work for a Jew!" is the expression that has unfortunately come down to us. Any vocation other than a business or a profession is to a great extent still looked down upon as beneath the dignity of the Jew.

The gravitation of the Jew towards the businesses and professions is further explained in the obligations imposed upon him by his religion. His desire to observe the Sabbath led him to shun lines of work in which he could not be his own master. Finding it difficult to observe the Jewish holidays, customs and ceremonies in sparsely settled areas, he crowded into urban centers, where he could live in close proximity to his co-religionists.

The city attracted him for the additional reason that it afforded comparative safety from the attacks of his enemies. Even here, however, his position was not secure and he was frequently compelled to flee from place to place. Unable to establish himself on a permanent economic basis, he became the "Luftmensch."

It should be noted that although the Jew found urban life to be advantageous in certain respects, it was not entirely a matter of choice. He was forced to live in the city in the greater part of Europe during most of the Middle Ages and in later times. The ban on agriculture was an important aspect of this compulsion. With this thought in mind we can better understand why the Jew was a prominent figure in urban occupations.

Although many of the factors that militated against a healthier economic life for the Jew are no longer operative, at least here in America, he is still largely bound by tradition. He is still drawn into commerce and into the professions in great numbers and negligibly represented in many other fields of work.

Now, of what significance is all this to the Jewish youth of today? Should he be warned against following in the vocational footsteps of his forefathers? That depends upon the circumstances.

Let it be understood that conformity to traditional Jewish economic pursuits is not bad in itself. However, if there has developed such a contraction of opportunity in any of these vocations that Jewish youth cannot earn a livelihood in it, he should certainly be cautioned against entering the field. Nor should he be encouraged to train himself for any work if it is foreign to his interests and abilities. Again, it may be wiser for him to take advantage of opportunities in other fields of endeavor rather than to determine upon an occupation so badly overcrowded that the entry of many more Jews may prove detrimental to the Jewish people as a group. These are all considerations that deserve to be carefully weighed by Jewish youth and by those who counsel him in his choice of a career.

OCCUPATIONAL DISTRIBUTION OF JEWS

"The great thing in this world," wrote someone, "is not so much where we stand as in which direction we are moving."

Translating the adage in terms of a specific situation, Jewish leaders are becoming increasingly concerned over the growing maldistribution of American Jews in the economic life of the Nation. Unless this trend is arrested, it is believed, serious consequences are in the offing for Jews as individuals and as a group.

Unfortunately, data regarding the occupational distribution of American Jews are fragmentary and incomplete. Such studies as have been made, however, uniformly point to what is recognized as an unhealthy concentration of Jews in certain vocational fields.

The history of early Jewish settlement in America reveals an economic orientation considerably more successful than that of the Jewish groups in Eastern Europe. Except for agriculture, Jews were, for many decades, fairly well represented in the various economic strata. It is estimated for example, that of the Jewish immigrants who entered the United States between 1900 and 1925 only ten percent were engaged in commerce and two percent in the professions, whereas almost 84 per cent were active in industry, handicrafts and unskilled labor.

The children of this large immigrant group, however, tended to break away from the parental job pattern and to establish themselves mostly in the distributive occupations. This development is plainly seen in the needle trades, which were once dominated by Jewish workers but now employ many Poles, Italians, Negroes and Spaniards.

Coincident with the curtailment of immigration and with the Americanization of the Jewish immigrant, we have witnessed a steady withdrawal of Jews from the manual fields and an upsurging into the ranks of the middle class. The chief characteristics of this trend have been a concentration in commercial and white-collar jobs and a gravitation towards the professions, notably law, medicine and dentistry.

The concomitant of industrial and commercial concentration, such as the chain store development, will, unless checked, undoubtedly squeeze large numbers of Jews out of the middle class and force them back into the class of wage-earners. A recent survey of Jewish occupational trends in 48 medium and small sized communities, undertaken by the Junior B'nai B'rith, suggests that there is already a noticeable downward movement from the position of the independent employer to that of the dependent employee. This, however,

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is taking place in the clerical and commercial fields. There is as yet no indication of Jews following the manual or skilled trdaes in considerable numbers. Nor is there any appreciable infiltration of Jews into agriculture, in which at present only two percent are engaged as contrasted with 21 percent for the general population.

The results of a recent study of Jewish students in over 1300 colleges in the United States and Canada, made by the B'nai B'rith Hillel Research Bureau, promise no immediate diminution of the pressure of Jewish youth into the professions. Although Jews comprise but 3.5% of the general population, Jewish students represent more than 11% of the total enrollment of professional schools. They constitute 26% of the students in dentistry, 25% in law, 22% in pharmacy, 17% in commerce, 16% in medicine, 14% in social service, 15% in fine arts, 11% in veterinary, 10% in journalism, 8½% in architecture, 6% in engineering, 3% in education and 2½% in agriculture. Although these figures correlate highly with a study made in 1918-1919, quotas for Jewish students in medical schools are more rigidly applied today and opportunities for earning a livelihood in some of the professions, as law, are considerably less favorable than they were.

The economic maldistribution of the Jewish population in the United States is accentuated by its excessively urban character. More than half of American Jews reside in three cities. These "large undigestd lumps" of Jews, as the late Dr. Rubinow called them, exist in the commercial centers of the country and present an exaggerated picture of the control of Jews over the economic life of the Nation. Certainly any effort directed towards the vocational readjustment of American Jews must contemplate a healthier geographic distribution.

Here is a problem that truly challenges the wisdom and vigor of our leadership. With it is bound up the prosperity and security of American Jewry and the well-being and happiness of our Jewish youth. We cannot escape the responsibility by the wishful though that the problem will solve itself or by a shrug of resignation at the difficulty of the task ahead of us. We must rather employ our intellectual resources to the full for a scientific study of the issue and for courageous and energetic action.

ONE CAUSE OF ANTI-SEMITISM

"When the head of Louis XVI fell, all the monarchs of Europe felt their necks; when the blow fell on the head of German Jewry, many of us other Jews began to wonder what the future had in store for various branches of our people."

As we ponder over the desperate plight of the Jewish people throughout the world, this ominous pronouncement of a distinguished professor of modern history assumes a horrible significance. We have witnessed the destruction of German Jewry followed by the intensification of a relentless warfare against approximately five millions of our people in Central, Eastern and Balkan Europe. And now our position is being seriously undermined in Western Europe, in Canada, in Latin America and even in this supposedly impregnable stronghold of democracy—the United States.

The spearhead of this ruthless and widespread assault upon the Jewish people is the oft-repeated charge of economic domination. Thus we hear the cry that the Jews monopolize commercial and professional opportunities; that they are non-producers and therefore parasites on the economic order. Of course, it is of no avail to explain that according to the principles of capitalistic economics, wholesalers, retailers, advertisers, lawyers and other middlemen are as vital a part of the machinery of production as farmers, miners, craftsmen and others who work with their hands.

It is not surprising that present day forces of antagonism against the Jews spring mainly from the middle class. The competitors of the Jews, themselves middlemen, make up the bulk of the followers of Naziism and Fascism. As the development of large-scale industrial and commercial enterprise makes the position of the middle class increasingly precarious, the outcry of the dominant majority against Jewish competition becomes more and more vociferous. The late Dr. Rubinow sounded the warning when he wrote: "No appeal to the individual right of climbing will be very effective when the stairway is narrow and getting quickly crowded and the room on the top getting more and more restricted."

The friction growing out of the pressure of Jews in the white-collar fields is unfortunately aggravated by the urban character of the Jewish people. This undoubtedly tends to arouse resentment against what is in reality a magnification of an imagined Jewish stranglehold on the national economy. Then, too, the forces of competition are brought more directly into conflict in the larger centers of population.

The presence of a large number of Jews in commercial and professional pursuits has other repercussions of great import in the effort to destroy the economic position of American Jewry. We are being more frequently accused of indulging in the big city rackets, in sharp business practices and in borderline professional conduct. There is no question but that the intensification of business rivalry and the increasingly bitter struggle for existence in certain professions, notably law, have resulted in a general lowering of ethical standards. But there is no proof that Jews are guiltier in these respects than non-Jews.

Unfortunately, we cannot reason with the anti-Semites. When a Jewish shopkeeper resorts to shady transactions or when a Jewish attorney is disbarred for malpractice, the finger of condemnation is pointed to the entire Jewish group. The fact that Jews are disproportionately represented in the very occupations in which such unsavory incidents are common, does not render the problem less difficult.

The wisdom of endeavoring to redirect the vocational pursuits of Jewish youth is further apparent when we consider the growing tendency on the part of medical schools to adopt quotas for Jewish students. Now and then we hear talk of a similar "numerous clausus" for Jewish law students. Without attempting to justify the practice, we can fairly state that of the university officials who authorize Jewish quotas many are in no way actuated by anti-Semitic feeling. One thing, however, leads to another. Irrespective of the motivation, a precedent is thereby established which is the opening wedge for a general curtailment of our economic liberties. Let this matter be given serious thought by those who condone the excessive enrollment of Jewish students in professional schools.

The case for a broadening of the economic base of the Jewish population in America can be stated without going to the extreme. We should be realistic. We cannot insist categorically that there would have have been no Hitlerism and its disastrous consequences for our people had Jews been less obtrusively and disproportionately represented in the middle class economy of Germany and other European lands.

Anti-Semitism cannot be explained by any simple formula. Economic considerations, however, are fundamental as one of the underlying causes. A better distribution of Jews in the occupational world will not of itself put an end to anti-Jewish agitation. But it will deprive the anti-Semites of much of their ammunition. It will help to bolster the forces that are desperately striving to preserve the liberties of four and a half millions of our people in America and of those elsewhere.

ECONOMIC DISCRIMINATION

A well-known rabbi has made the statement that to his knowledge the only vocation in which there is no discrimination against Jews is the rabbinate.

Although we Jews have enjoyed a long era of economic opportunity in America, it is probably true that there is virtually no field of endeavor that is quite free of barriers against Jewish entry and progress. We are becoming increasingly concerned over the fact that certain areas of employment are almost entirely closed to us and that there is growing restriction against Jewish activity in the general economic sphere.

This alarming trend is only partly traceable to rise of Hitlerism in Europe. It is a by-product of the industrial and commercial concentration which began in the latter part of the last century. And it is most pronounced in those fields in which the process of concentration is furthest advanced.

Thus we find few Jews in public service corporations, banks, insurance companies and railroads. It is becoming more and more difficult for Jews to find jobs as office and clerical workers in other large corporate enterprises. Jews are not welcome as employees in some of the chain establishments, which threaten to dominate trade and commerce of every kind.

The same situation prevails in those professions which are organized on a corporate basis. Outside of the larger cities, there are restrictions against Jews as teachers in the primary and secondary schools and in universities. Jewish law graduates can testify to the extreme difficulty of breaking into the larger non-Jewish law firms. The strict control over the medical profession has resulted in quotas for Jewish medical students and in the limitation of hospital interneships for Jewish medical graduates. Young Jewish engineers and chemists are hired in small numbers by the large industrial concerns, who send their agents to scour the campuses of universities for the more promising gentile graduates.

Perhaps the most erudite analysis of the subject of discrimination against Jews in employment is offered by Selig Perlman of the University of Wisconsin. According to Professor Perlman, the economic well-being of the Jewish people in the diaspora has been bound up with the results of a struggle between two rival economic motivations: a "scarcity consciousness" and an "abundance consciousness." The former theory assumes that there is a scarcity of economic opportunities which must be corraled for the dominant majority. The other viewpoint admits of unlimited economic opportunities in which Jews and other minorities may well share.

The medieval guilds were organized on the basis of a definitely limited market opportunity. These limitations arose out of the still prevalent self-sufficiency of the manors and cities and out of the small purchasing power of the people. Hence, it was deemed imperative to exclude from the membership of the guilds those who belonged to other guilds as well as all foreigners. Jews, of course, were considered foreigners or outsiders. Those in control eagerly seized upon any differentiating characteristics such as race, nationality or religion to stifle competition.

The Renaissance, however, brought to the fore the adventurous businessman, who broke away from the narrow regulations of the guilds and pushed back the boundaries of commerce. The Industrial Revolution so accelerated the expansion of economic opportunity that business activity was soon actuated by an "abundance consciousness." Markets now appeared to be unlimited and Jews and other outsiders were invited to share in the new opportunities and to help make the countries rich and powerful.

But the pace of industrial expansion was destined to slacken. When the great capitalistic drive of the nineteenth century had spent itself, when markets began to contract and frontiers to disappear, there followed a return to the old guild psychology of "scarcity consciousness." Once again limitation of opportunity meant internal economic discipline, concentration and control and exclusion of Jews and other outsiders. Even before the crash of 1929, there was a marked tendency to discriminate against Jews in employment.

What can we do to help Jewish youth find themselves in a recurring era of restricted opportunity? This is a problem which is fundamentally bound up with economic factors over which we, as Jews, have no control. Our welfare is largely dependent on the existence of a free, non-monopolistic and expanding economy.

Yet there are some steps that we can take to soften the impact of current economic forces on the job-seeking efforts of our youth. There might well be established in each community an agency equipped to investigate charges of discrimination against Jews in employment and to seek adjustments where such charges are substantiated. Vocational guidance bureaus are badly needed to impart occupational information and to counsel our young people in the choice of careers. Separate Jewish employment agencies could be set up throughout the country, although there is some difference of opinion as to the wisdom of such action.

There is much that Jewish youth themselves can do to better their economic future. It is strongly urged that they hold fast to the opportunities created by their fathers in American life rather than to surrender them in favor of a struggle for existence in the crowded professions. It is suggested that our young people seek careers in hundreds of fields which Jews have been hesitating to enter. Experience, also indicates that Jewish youth in order to obtain employment opportunities must be better qualified to fill job requirements than youth in general. Finally, there is a need for personality readjustment on the part of some of our young people to enable them to win and hold jobs.

OUR ECONOMIC POSITION VULNERABLE

Liam O'Flaherty, in his recent novel, "Famine," gives us a vivid description of the Irish potato blight of 1845, from which there is much to be learned. The subsistence of the Irish peasants depended mainly on an abundant potato crop. Even after thousands had died of starvation and disease as a result of the blight, these peasants were unwilling to diversify their agricultural pursuits and continued to plant the one crop. Then came another blight with more disastrous consequences than the first.

There are many thoughtful persons who believe that we Jews are suffering from a like folly. The admonition is that our economic activity rests on such a narrow base that we may not be able to survive the violent political economic and social upheavals of the time. Our security, we are told, is best assured by a diversification of occupational pursuits.

The Russian Revolution is pointed to as proof of the contention. Most of the Jews in Czarist Russia were members of the petty bourgeoisie. When this element was declassed in the Communist uprising, the Jews suffered severely.

The current wave of Jewish persecution in Europe has intensified a desperate search for new homes in Africa, Australia, Canada and Latin America. Perhaps the greatest hindrance to the resettlement of our people in these lands is our general inability to fit into their economic life. As the Chamber of Commerce of Alaska recently declared: "Alaska does not need tradesmen and professional workers, but miners, fishermen and others who are able to develop natural resources."

Further evidence of the vulnerability of our economic position is seen in the increasing competition in middle class fields of work, in which we Jews are inordinately concentrated. For many centuries we Jews thrived in these occupations because we pioneered in them and because non-Jews frowned upon them. The latter, however, gradually overcame their aversion and are now finding commercial and professional pursuits very much to their liking. The number of workers in trade in the United States increased by 43% from 1920 to 1930 and the number of professional workers increased by 51% during the same period. We Jews then are numerous in areas of employment where economic rivalry is becoming most intense.

The fact that we Jews have cast our lot with the middle classes does not augur well for our future economic security if there is a continuation of present trends. Small, independent enterprise, we are warned, is steadily giving way to large industrial and commercial combines in which there is little room for the Jew. Of particular concern to us is the rapid growth of retail chains in foods, clothing, furniture, laundry, cleaning and dyeing, etc.

Although some effort has been made to arrest the trend towards monopoly and large-scale enterprise through anti-trust and anti-chain store legislation, government has been unable to control what is in fact an economic revolution.

There is a school of thought that remains unimpressed by all of the evidence marshalled in support of the proposition that there be an economic reorientation of Jewish life in America. This group contends that Jews have fared well in American economic life and that the vocational areas in which Jews are active are the very fields that have experienced the greatest growth. Conversely, they tell us, Jews have wisely or fortuitously avoided the declining fields of work. Thus they point out, for example, that whereas in 1870 only 9.1% of the American people were engaged in trade and transportation, 1.7% in clerical service and 2.7% in professional service, the figures for the same fields of employment in 1930 were respectively, 20.7%, 8.2% and 6.5%. Whereas 52.8% were represented in agriculture and allied occupations in 1870, only 21.3% were active in the same vocations in 1930.

Moreover, data is submitted to show that Jews have suffered less in the depression than the general population. A study made in Philadelphia in 1935 indicated that whereas the Jewish population constituted 14% of the white group in that metropolis. Jewish dependency on public relief rolls was only nine percent of the total white group. Whether or not we can arrive at the same conclusion after considering the number of Jews cared for by Jewish agencies is questionable. A 1937 survey of Jewish youth in New York City revealed that 12% were from families in receipt of unemployment relief; for white youth other than Jewish the corresponding figure was 15%. According to the same study, the extent of unemployment was less among Jewish youth than among non-Jewish workers.

Similar statistics must be gathered in other communities and carefully studied before we are able to formulate definite conclusions regarding the advantages and disadvantages of present Jewish occupational distribution. Some figures and arguments are now presented on both sides. Irrespective, however, of what further findings may show regarding present conditions, may we not now venture the suggestion that from a long-time point of view the position of the Jewish people might be more secure if our economic life rested on a broader base? Certainly there is wisdom to the statement of a prominent Jewish professor that we Jews should not "put all our eggs in one basket."

JEWISH YOUTH MUST BE REALISTIC

The presence in certain occupations of a large number of workers of the same ethnic group is not phenomenal in American economic life. Negroes are heavily represented in unskilled labor and in domestic pursuits and are employed as porters in the larger cities to the exclusion of other workers. Our metropolitan police forces have many Irish names on their roster of personnel. Chinese laundrymen, Italian barbers and Greek restaurateurs are familiar figures in American business establishments.

This is not necessarily an undesirable situation. On the contrary, if there are among us groups peculiarly fitted for certain types of work, they may be rendering a service to the national economy by engaging in those occupations. We must be wary, however, of construing this viewpoint as a condonation of Jewish concentration in certain vocational fields.

The Jewish position in America is unlike that of any other minority group. Jews constitute a conspicuous element in American life for a number of reasons, not the least of which are current happenings abroad. The most persecuted people on the face of the earth must beware of providing their enemies with the kind of ammunition that renders their safety more precarious.

Expressive of this peril to Jewish security in America is the warning recently addressed to the B'nai B'rith Vocational Service Bureau by a non-Jewish college president: "My impression is that Jewish leaders, unfortunately, are unaware of the vocational trends which you have indicated; and if we are to avoid a Fascistic development in this country with its anti-semitic bitterness, the Jewish public needs to be aware of the trends which you have indicated."

The proposition that the work of the world should be done by those who are best adapted to it requires even further refinement. It does not imply that all members of a group reputed to have an aptitude for certain vocations possess the necessary qualifications. Nor does it imply that all who possess the capacity for successful performance should be directed into a given occupation irrespective of the demand for that particular type of labor.

A considerable number of the 9,500 Jewish students at present enrolled in law schools is definitely lacking in the personal qualifications requisite for success in the field or has no special ability for legal work. Some, of course, have no heart for the drudgery of research, which occupies so much of the time of the average attorney. Blameworthy to a great extent are parents and relatives who, knowing little of vocational realities and unable to understand their young people with objectivity, goad them into seeking the social prestige offered by the profession.

The fault lies, too, with the prospective lawyers, many of whom suffer delusions of grandeur regarding the nature of ordinary legal proceedings. Relying upon impressions gained from story books, moving pictures and unworldly school teachers, the youthful mind is prone to picture the bar as a glamorous adventure in the realm of crime and as a great outlet for forensic talent before the jury. A trained vocational counselor, of course, is prepared to present many cold facts. For example, according to a recent study in Wisconsin, only four percent of the attorneys of that state reported criminal law as a predominant activity. Legal work deals mainly with such prosaic matters as deeds, leases, mortgages, notes, bonds, etc. Oratorical pyrotechnics represent a small part of courtroom procedure and only a small part of the work of the lawyer is done in the courtroom.

Young people are woefully misinformed as to the economic returns to be expected in law. They are still being told that regardless of the overcrowding of the bar, there is plenty of room on top for those who have the ability and the ambition to succeed. Yes, there is plenty of room on top in the legal profession. And there is plenty of room on the moon. If we could only get up there! The few lawyers on top control most of the lucrative practice. Any young man may become one of the lucky few. But let him remember that 10,000 new law school graduates each year have the same idea.

In this connection, we are particularly interested in the study recently completed by the New York County Lawyers' Association, which surveys an area in which very many Jews are concentrated. One percent of the lawyers in New York county earned more than the lowest 50%. Thirty percent of the lawyers divided 75% of the total income and 14% received 57%. "From another source," continues the report, "it appears that in 1935 about 1,500 or 10% of our bar qualified for relief under a pauper's oath."

Also of interest is the study of over 3,000 Jewish lawyers in New York City by the Conference on Jewish Relations. It is disclosed that 42% earned less than $2,000 net professional income for the year 1937, a figure almost identical with that for the Nation as a whole. These are facts that should be made known to young Jewish men of average or less than average ability who are considering the study of law.

Medicine is the other field in which Jewish youth requires special guidance. There is at present one physician for every 780 persons in the United States, the highest ratio in the world. Unfortunately, the proportion is greatest in population areas in which Jews live in large numbers. In New York State, for example, there is one physician for every 572 persons. The American Medical Association, feeling that the needs of the Nation could be adequately met by one physician for every 1,000 people, has restricted the number of medical schools and the number of enrollees in each.

A ramification of the district control of medical education is the adoption of quotas for Jewish students. Although Jewish students represent as many as 16% of those in medical schools, it is believed that about 75% of the applications from Jews are annually rejected. It must also be considered that state medical schools give preference to residents of their own states, which excludes the large number of Jewish applicants from the great centers of population, such as New York and Chicago. Under these circumstances, only those Jewish students who are most promising in ability should be encouraged to choose medicine as a career.

We may soon be faced with the problem of Jews pressing into other professions, such as dentistry, pharmacy and accounting in unwarranted numbers. Our greatest immediate concern are conditions in law and medicine. It should be clearly understood, however, that the young men who demonstrate outstanding capacities and interests symptomatic of success in these fields should not be deterred from entering them. On the contrary, they should be offered encouragement and assistance towards the accomplishment of their objectives.

QUESTIONS FOR DISCUSSION

I. How do you account for the economic maldistribution of the Jews?

II. What, in your opinion, would be the effect of the economic reorientation of Jews on anti-semitism?

III. Discuss some of the steps that might be taken to curb discrimination against Jews in employment.

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27. The Broadcasters Code
28. Conservative Judaism
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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. XXVII

THE BROADCASTER'S CODE

▼

MORE or LESS FREE SPEECH?

25TH FLOOR, 100 N. LA SALLE ST., CHICAGO 2, ILLINOIS

THE BROADCASTER'S CODE

The Fireside Discussion Group of the Anti-Defamation League program presents for open discussion the very controversial issue of the Code recently adopted by the National Association of Broadcasters. This pamphlet, as all others in the Fireside program, is prepared for educational purposes only. There is no intent to influence one side or the other in this controversy.

The National Association of Broadcasters is an organization whose membership is made up of representatives of radio stations licensed to operate broadcasting stations in the United States and its possessions. Any duly licensed radio broadcasting station is eligible for membership.

In the fall of 1938 a program of self-regulation, administered through a Code, was first discussed. In early 1939, a survey was made of each member station wherein the individual station program policies and codes of conduct—written and unwritten—were received from several hundred stations. These were analyzed, classified and drafted into a preliminary Code which was presented to the industry and to the public in May. In July, 1939, the Code was submitted for the consideration of the 17th Annual N.A.B. Convention, was re-drafted and overwhelmingly adopted in its present text by those present voting. The Board of Directors met and named October 1, 1939 as the date the Code should become effective, except as it may apply to existing commercial contracts which shall be respected for their duration but provided they do not run for more than one year from October 1, 1939.

The N.A.B. Code adopted at the 17th Annual Convention of the National Association of Broadcasters, July 11, 1939, Hotel Ambassador, Atlantic City, N. J.

CHILDREN'S PROGRAM

Programs designed specifically for children reach impressionable minds and influence social attitudes, aptitudes and approaches and, therefore, they require the closest supervision of broadcasters in the selection and control of material, characterization and plot.

This does not mean that the vigor and vitality common to a child's imagination and love of adventure should be removed. It does mean that programs should be based upon sound social concepts and presented with a superior degree of craftsmanship; that these programs should reflect respect for parents, adult authority, law and order, clean living, high morals, fair play and honorable behavior. Such programs must not contain sequences involving horror or torture or use of the supernatural or superstitious or any other material which might reasonably be regarded as likely to over-stimulate the child listener, or be prejudicial to sound character development. No advertising appeal which would encourage activities of a dangerous social nature will be permitted.

To establish acceptable and improving standards for children's programs, the National Association of Broadcasters will continuously engage in studies and consultations with parent and child groups. The results of these studies will be made available for application to all children's programs.

CONTROVERSIAL PUBLIC ISSUES

As part of their public service, networks and stations shall provide time for the presentation of public questions including those of controversial nature. Such time shall be allotted with due regard to all the other elements of balanced program schedules and to the degree of public interest in the questions to be presented. Broadcasters shall use their best efforts to allot such time with fairness to all elements in a given controversy.

Time for the presentation of controversial issues shall not be sold, except for political broadcasts. There are three fundamental reasons for this refusal to sell time for public discussion and, in its stead, providing time for it without charge. First, it is a public duty of broadcasters to bring such discussion to the radio audience regardless of the willingness of others to pay for it. Second, should time be sold for the discussion of controversial issues, it would have to be sold, in fairness, to all with the ability and desire to buy at any given time. Consequently, all possibility of regulating the amount of discussion on the air in proportion to other elements of properly balanced programming or of allotting the available periods with due regard to listener interest in the topics to be discussed would be surrendered. Third, and by far the most important, should time be sold for the discussion of controversial public issues and for the propagation of the views of individuals or groups, a powerful public forum would inevitably gravitate almost wholly into the hands of those with the greater means to buy it.

The political broadcasts excepted above are any broadcasts in connection with a political campaign in behalf of or against the candidacy of a legally qualified candidate for nomination or election to public office, or in behalf of or against a public proposal which is subject to ballot. This exception is made because at certain times the contending parties want to use and are entitled to use more time than broadcasters could possibly afford to give away.

Nothing in the prohibition against selling time for the presentation of controversial public issues shall be interpreted as barring sponsorship of the public forum type of program when such a program is regularly presented as a series of fairsided discussions of public issues and when control of the fairness of the program rests wholly with the broadcasting station or network.

EDUCATIONAL BROADCASTING

While all radio programs possess some educative values, broadcasters nevertheless desire to be of assistance in helping toward more specific educational efforts, and will continue to use their time and facilities to that end and, in cooperation with appropriate groups, will continue their search for improving applications of radio as an educational adjunct.

NEWS

News shall be presented with fairness and accuracy and the broadcasting station or network shall satisfy itself that the arrangements made for obtaining news insure this result. Since the number of broadcasting channels is limited, news broadcasts shall not be editorial. This means that news shall not be selected for the purpose of furthering or hindering either side of any controversial public issue nor shall it be colored by the opinions or desires of the station or network management the editor or others engaged in its preparation or the person actually delivering it over the air, or, in the case of sponsored news broadcasts, the advertiser.

The fundamental purpose of news dissemination in a democracy is to enable people to know what is happening and to understand the meaning of events so that they may form their own conclusions and, therefore, nothing in the foregoing shall be understood as preventing news broadcasters from analyzing and elucidating news so long as such analysis and elucidation are free of bias.

News commentators as well as all other newscasters shall be governed by these provisions.

RELIGIOUS BROADCASTS

Radio, which reaches men of all creeds and races simultaneously, may not be used to convey attacks upon another's race or religion. Rather it should be the purpose of the religious broadcast to promote the spiritual harmony and understanding of mankind and to administer broadly to the varied religious needs of the community.

(A sixth section entitled "Commercial Programs and Length of Commercial Copy" completes the Code. Due to its irrelevancy to the subject of free speech it has been omitted here).

At the conclusion of the first meeting of the Code Compliance Committee of the National Association of Broadcasters, Edgar Bill, Chairman, released the following statement from the Committee:

"While the Committee realizes that the American people through the delegation of the radio franchise have placed upon the broadcaster final responsibility to accept or to reject program matter in 'the public interest, convenience and necessity,' it nevertheless recognizes that NAB member stations in the 17th Annual Convention, July last, shared their program and operating experiences in the adoption of a new Code so that a more uniform and higher level of public service might result throughout the length and breadth of American radio.

"The Committee has taken these into consideration in its deliberations, which have chiefly centered around problems involving the Religious and Public Controversial sections of the new Code.

"In approaching the Public Controversial section of the Code, which bars the sale of time for such discussions, but which provides that such discussions be placed on the air without cost, the Committee emphasizes the underlying principles involved.

"There is a limitation to the number of radio channels now available for broadcasting in this country.

"There is also a limit as to the number of hours available per day for broadcasting. Newspapers may add any number of extra pages to accommodate their overflow news and advertising columns. No comparable opportunity exists in the daily schedule of a radio station, which must adhere to the hands of the clock.

"In the absence of any self-imposed policy to the contrary, it is conceivable that some individuals or groups with financial means to do so could buy all the available time necessary to monopolize, dominate or control the discussion of public issues through the radio medium, precluding a fair opportunity for an opposition without financial resources to present its case to the radio audience.

"Such a situation would pervert the function of American radio as a forum of democracy, and would irreparably shatter the confidence of the public in the American system of broadcasting.

"In order to assure the American people for all time that such an intolerable misuse of radio facilities cannot happen, the Code states that 'Time for the presentation of controversial issues shall not be sold.'

"The Code does not bar anyone or any group from using radio. It simply denies the right to buy time, for the reasons stated.[1]

[1] Political broadcasts, as defined, are excepted because "at certain times the contending parties want to use and are entitled to use more time than broadcasters could possibly afford to give away."

"Representative spokesmen or groups in the field of public controversial issues have a perfect right to request time on the air, from a network or station, in accord with the public interest therein as outlined in the Code. 'Broadcasters shall use their best efforts to allot such time free of charge, with fairness to all elements in a given controversy.'

"The handling of public controversial issues by radio stations is a matter of principle and not one of personalities."

Determination of a Public Controversial Issue

"The Code Compliance Committee realizes that whether a matter is a public controversial subject or not is one sometimes difficult to determine, particularly in national and statewide affairs.

"The Committee feels, therefore, that its duty and function is that of rendering advisory opinions, and of recommending procedures through which a sincere and uniform understanding of, and compliance with the Code, may be achieved.

"Towards such ends, the Committee holds as self-evident that no determination as to the character or classification of a proposed program or radio address can be established until an advance script has been examined by the station management.

"The Committee recommends, therefore, that:

(A) Since discussions of controversial public issues have been eliminated from paid commercial broadcasts, adequate time for the presentation of controversial public issues shall continue to be provided free of charge by each station or network, in accordance with the public interest therein.

(B) All such scripts shall be required in advance, for examination in light of the Code.

(C) Under no circumstances will compensation be accepted by the station or network for time consumed by the spokesman of a controversial public issue, unless

(D) The spokesmen appear on a public forum type of broadcast regularly presented, in conformity with the Code, as 'a series of fair-sided discussions of public issues and when control of the fairness of the program rests wholly with the broadcasting station or network.'

"Without an advance script, no one can determine the complexion of any proposed broadcast.

"This does not mean, of course, that those who wish to discuss matters of public controversy are barred from the air.

"Far from it!

"Through the new Code, representative spokesmen of groups will be given free time to present their viewpoints, in accord with the public interest, program balance and availability of time.

"The Committee recognizes that all such representative spokesmen of public opinion groupings may broadcast their opinions during time provided free for this purpose, or may take a political position on paid radio time during a political campaign, or may espouse or oppose a 'public proposal subject to ballot.' The Code adequately covers these provisions."

"FREEDOM FOR THE THOUGHT WE HATE"

Radio is in it's infancy so far as experience with freedom of speech is concerned and hence it becomes necessary to examine with care and tolerance the activities of the National Association of Broadcasters looking toward what is termed "self regulation," but what in actuality is a censorship of facilities.

The N.A.B. says that it will gladly give "free time" for the discussion of controversial questions. But how much "free time"? There we encounter the true censorship difficulty. Occasionally—but not regularly and "when facilities permit," there will be "free time." The opportunity to have a regular week-by-week program on a controversial subject is, therefore, to be denied hereafter to any group or organization or citizen.

The reason given by the N.A.B. is that it is desired to prevent the wealthy from having too much time on the air. At first glance, this sounds plausible. But let us examine the merit of the contention. In the first place, the N.A.B. permits itself a conspicuous exception. It will allow the sale of time for political broadcasts during campaigns but conveniently forgets to equalize the financial handicaps of the political party with the lean purse as against the political party with the fat purse. If unequal financial capacity is to be the measure of self-restraint between campaigns, should it not also be applied at a time when political parties, well supplied with funds, seek to exploit the people or that part of the electorate which is sometimes referred to as the "under-privileged"?

Again while we are on the subject of finances, if the radio station owners are solicitous about financial inequality, will not some day the question be asked them why they permit huge corporations and big businesses to buy all the time they want to sell their products while the competing businesses not so fortunate must face that competition in sales?

Radio broadcasting of programs is a private business. It is no more "affected with the public interest" than is the newspaper which sells news. The radio station like the newspaper in each single issue, can limit the amount it will accept from advertisers for a given evening and yet be above criticism. Newspapers are careful not to bar anybody who conforms to the laws of libel and they do not discriminate between users.

If any of the speakers on paid programs should violate the laws of libel—and it may be that some day soon our laws will include libels against a race or a religion or creed, as indeed, various bills recently introduced in state legislatures seek to do—they can be prosecuted for their offenses as are others who abuse the privilege in the use of the printed word. But until such time as the laws of libel do not apply a legal restraint, we should none of us be afraid to listen and refute debate from any quarter on any controversial issue whatsoever.

The new code adopted by the N.A.B. is confessedly created to prevent governmental regulation of radio programs. History shows that so-called voluntary efforts to exercise police power in an industry have invariably resulted in public clamor to have a "disinterested institution" do the regulating. Usually, government as the representative of all the people and the theoretical custodian of their delegated power, offers itself as the "disinterested" institution.

In this instance, however, and with respect to the press and the radio, the government is not "disinterested" because controversies of a public nature and governmental politics necessarily become closely related and interdependent.

Nor are radio station owners as a group "disinterested" even though they deny themselves revenue from the sale of controversial time. For the truth is they probably think their choice is between a possible loss of a relatively small amount of revenue to be derived from the sale of time on controversial matters and the possible loss of substantial revenue if the government ever gets to regulating commercial broadcasts and fixes the proportion of time commercial programs shall occupy in relation to educational or cultural broadcasts or "free time."

What then is the answer? We have evolved the answer through centuries of time with respect to the press. Let each owner decide for himself what he shall permit to be published. If he abuses that privilege, the listener can turn off the radio station and move his dial to another station just as the reader can decline to subscribe to a publication he dislikes. Stations which put on undesirable programs involving bad taste or unfairness in any respect as a chronic policy lose listeners rapidly and that means a loss of advertising potentiality.

Let us not squelch individualism to such an extent that only a self-appointed group of citizens shall be considered wise enough to tell the members of a trade or industry what the public may or may not be allowed to buy from them.

The test of democracy is in the faith one has in the wisdom of the people. If you are afraid of the people's judgment, you will find yourself supporting proposals to limit by law or otherwise freedom of speech or of the press or of the radio. If you believe in freedom of speech and of the press and you also believe in the power and persuasiveness of the right as against the wrong, you will have no fear of the judgment of the American people.

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THE CODE MEANS FAIR PLAY TO ALL
EDGAR L. BILL

SOME COMMENTS ON CURRENT RADIO PROBLEMS
JAMES LAWRENCE FLY

FREEDOM FOR THE THOUGHT WE HATE
DAVID LAWRENCE

QUESTIONS FOR DISCUSSION

1. Do news commentators, by injecting personal views, hinder or help you understand the meaning of events being reported?

2. Do you believe children's programs today are receiving adequate supervision? Explain.

3. Are you satisfied with the educational radio programs in your community? How would you improve them?

4. Do you think religious issues, other than positive, should be allowed on the air? Why?

5. What do you think of the Code adopted by the National Association of Broadcasters?

The Anti-Defamation League of B'nai B'rith will welcome your reactions to this or any other Fireside Discussion Group pamphlet.

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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. XXVIII

CONSERVATIVE JUDAISM

By

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Jewish Theological Seminary

Fireside Discussion Group - Suite 1601-5—130 N. Wells St. - Chicago, Ill.

THE HISTORY OF CONSERVATIVE JUDAISM

Among the major philosophies of Jewish life in America, which have a religious orientation, the youngest carries the name of Conservative Judaism. This rather inappropriate designation fails to indicate the essentially progressive and dynamic character of the movement, today the most rapidly growing alignment in Jewish religious life in America. It has succeeded in winning the support of important sections of American Jewry, who could find no spiritual home within the other formulations of Judaism now current.

It is noteworthy that at its inception, and for a long time after, its spokesmen evinced no desire to create a new movement, or elaborate a philosophy. On the contrary, for many years the tendency was to deny that it constituted a new alignment in Judaism. Its name was borrowed from English orthodoxy, with which it had a slight accidental connection. Under the slogan of unity in American Israel, its accredited leaders frequently made a virtue of necessity and refused to set forth a systematic program.

Nevertheless, its growth has been scarcely less than phenomenal. While Reform has not increased substantially in several decades, and Orthodoxy has consistently lost ground, Conservatism has marked steady progress. In 1913, when Doctor Solomon Schechter organized the United Synagogue, the national union of Conservative congregations, it included twenty units. Four years later, in 1917, there were forty. Today there are 275 congregations affiliated with the United Synagogue and 200 more associated with it less directly. There are 300 Sisterhoods in the Women's League, 100 Men's Clubs and 150 Young People's Leagues banded together under its aegis. It is estimated that approximately 250,000 men and women are enrolled in these congregations and in their affiliates, and the number is constantly on the increase. Today some of the greatest American congregations in point of numbers, prestige, and general vitality are Conservative.

What is perhaps even more significant, it is exerting powerful influence upon both Orthodoxy and Reform, modifying both their philosophies and their practices. More and more observers of Jewish life tend to feel, therefore, that Conservatism will play the dominant role in the emerging American Judaism of the future.

The spiritual fountain-head of Conservative Judaism is the Jewish Theological Seminary of America, one of the greatest institutions for Jewish scholarship in the Diaspora. Almost 300 graduates of the Seminary serve as rabbis in the field, many of whom have achieved positions of eminence in the fields of Jewish scholarship, Zionism, and public life generally. The Teachers' Institute of the Seminary has been equally fundamental in creating a body of Jewish educators and teachers to serve the Jewish community.

During the past few decades, the program of Conservative Judaism has been slowly crystallizing. The time is now ripe for a formulation of the philosophy of Conservative Judaism which would reflect the growing consensus of thought among the leaders and laity.

ITS RELATIONSHIP TO OTHER MOVEMENTS

In this process of clarification, two stages can be discerned: the first, the period of negative definition; the second, of positive formulation. During the first stage, the movement was largely concerned with emphasizing its distinctiveness from official Orthodoxy and Reform. While it did not know what it wanted, it knew very definitely what it did not want! Even now, most American Jews still approach Conservative Judaism in terms of what it is not, largely because its observances set it apart from the other camps.

Conservatism has learned much from both Orthodoxy and Reform, but it feels that they are inadequate to satisfy the spiritual needs of modern American Jews. Its critique of both these great movements may be graphically expressed in the well-known Midrashic parable: "Once there was an army marching between two roads, one of fire and the other of snow. If it approaches too closely to the fire, it will be burnt; if it comes too near the snow, it will be frozen. What is the army to do but walk in the center and avoid both the snow and the fire."

Orthodoxy is well symbolized by the road of fire, for it possesses both its outstanding properties—heat and light. Orthodoxy is the great repository of warmth and enthusiasm, marked by zeal for Judaism and the willingness to bring sacrifices for its cause. Through the years, it has fostered the sense of brotherhood, linking Jews together throughout the world, in spite of all divisive factors. Besides, Orthodoxy has been the great protagonist of the light of Jewish learning in modern times. It created the Yeshivot, that dotted the map of Eastern Europe, and everywhere insisted that learning was not the prerogative of a handful of rabbis, but the duty and the privilege of every Jew.

Yet fire is not only an instrument of good; it may become a scourge. Probably because of its intense loyalty to Judaism, Orthodoxy has, all too often, been intolerant of change or deviation from traditional patterns. Usually it has been unwilling or unable to adapt itself to new conditions and ideals. Even when it has adopted modern externals, it has remained inhospitable to modern thought and its implications.

On the other side of the road of fire, stretches the road of snow—white, gleaming and silent. What better symbol than snow for Reform Judaism, which brought decorum and refinement into the synagogue and excluded everything extreme, noisy or grotesque. This insistence on the holiness of beauty by the side of the beauty of holiness, worked a revolution in the modern synagogue. The importance of this attitude is difficult to appreciate, because it has become integral to all groups in Judaism today. Above all, Reform insisted that Judaism is hospitable to modern thought, and thus helped to bring the Jewish heritage once more into the main-stream of human progress.

But Reform suffers from the defect of its virtues. Its negations were emphatic; its affirmations were pale and colorless. Snow is white and pure, but stoop and touch it—it is cold. While untold numbers of men and women have found spiritual shelter in Reform, many others have felt it to be lacking in emotional warmth and intellectual zeal. In practice, if not in theory, it has surrendered to the appalling ignorance of Jewish cultural and religious values, characteristic of so many American Jews in our generation. The recent tendencies in Reform

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search and is taking steps to restore the flexibility and power of adjustment which Judaism still abundantly possesses.

Moreover, Judaism is the *civilization* of the *Jewish people.* It is not merely a religion in the sense of a few articles of belief and handful of practices, as Reform teaches, or a longer list of beliefs and practices, as maintained by Orthodoxy. It is a complete culture or civilization, possessing all the varied attributes of language and literature, art, music, customs and law, institutions and history. We pray in Hebrew not because God understands no other language, but because it is our language, and therefore both the form and content of our thought. Our holiest sentiments must be expressed in the tongue that links us with our ancestors and our brothers everywhere. The practices and customs of Jewish life, our history and our traditions, are precious to us, because their *contents* reflect the noblest aspirations of which man has yet shown himself capable, and because their *forms,* growing out of our own group experience, are closest to us.

Our loyalty to Jewish life is therefore entirely free from a scorn or dislike for other religions and cultures. On the contrary, Judaism makes possible our appreciation of other civilizations. In Bernard Lazare's words, "Being a Jew is the least difficult way of being truly human."

What is more, as the civilization of the Jewish people, Judaism must have a *locale,* one corner of the world where it can grow and flourish. The Jews who live in America and throughout the world can perpetuate Judaism, but its untrammelled and natural development is possible only where Judaism is the dominant and not the minority culture, where it creates and in turn is molded by the atmosphere. Hence, Palestine, as the center of the Jewish people, must be the living center of Judaism, and the more strongly and firmly Jewish life is established in the Homeland, the richer Jewish life everywhere will be. It is therefore clear that Zionist loyalty and action is integral to a vital Jewish program.

Last, and most important, is the stress upon the *religious* character of Jewish civilization. Judaism has many aspects, but religion is primary. The recognition of God in the world and the drive for ethical perfection are the two great contributions of the Jew to the world—two that are really one. Perhaps other civilizations can survive without religion, but not Judaism. Our history, our customs, our law, our literature, even our music and art, are intimately connected with the religious and ethical ideals of Judaism.

Jewish nationalism and religion are the body and the soul of a living organism. Jewish nationalism without religion is in danger of becoming a Golem, destructive and brutal, as is all too self-evident today in Fascist nationalism. Religion without nationalism is a disembodied ghost, without vitality and staying power. Whenever Jewish religion without nationalism has been tried, as in Reform, it has failed. When nationalism without religion has been attempted, as in Jewish secularism, it has been unable to maintain itself after the momentum of the religious dynamic was exhausted. This has been demonstrated in the varied forms of Diaspora nationalism. Even in Palestine, the saga of rebuilding has not been able to still the longing for an adequate world-view, which is being increasingly felt among the secular-minded elements of the Yishub. Judaism as the evolving religious civilization of the Jewish people—therein lies the distinctive attitude of Conservative

Judaism, that makes it, not alone the most rapidly growing movement in the present, but the most vital and promising tendency for the future.

It is obvious that in this program, whether carried through by officially Conservative groups or by others in essential agreement with this viewpoint, American Jewry has a program that will broaden and deepen Jewish life immeasurably and ultimately affect the organizational character of the Jewish community. It includes a positive attitude toward Jewish tradition and an equally clear awareness of the necessity for change and development. It does not deny the patent fact of the nationhood of Israel, but places the emphasis properly upon the fundamentally religious character of its civilization. It is genuinely American, yet retains its bond of attachment to Israel and its zeal for the rebuilding of Palestine.

It offers both hope and direction to all who are seeking to build a vital Judaism in America, that will play its part in fulfilling Israel's Messianic faith in the inevitable victory of universal justice, freedom and peace, which our prophets and sages envisioned as the Kingdom of God on earth.

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QUESTIONS FOR DISCUSSION

1. Wherein does Conservative Judaism agree with Orthodoxy and Reform?

2. Wherein does Conservative Judaism differ from Orthodoxy and Reform?

3. What avenues of cooperation already exist, or are emerging, for all three movements in Judaism?

4. What factors explain the extraordinary growth of Conservative Judaism in the past two decades?

5. What type of Judaism is most likely to survive in America, and why?

6. What problems face the movement today?

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B'NAI B'RITH

No. XXIX

PLANNING TOMORROW'S JOB TODAY

Published in Co-operation with

THE B'NAI B'RITH

VOCATIONAL SERVICE BUREAU

INTRODUCTORY NOTE

This, the third of a series on vocational guidance published by the Fireside Discussion Group in co-operation with the B'nai B'rith Vocational Service Bureau, deals with some of the elements of career choice. Other elements of career choice will be treated in a succeeding publication.

The importance of intelligent career planning is discussed in Fireside Discussion Group pamphlet No. XXIII, THE RIGHT CAREER. Some of the problems bound up with the vocational adjustment of Jewish youth are considered in pamphlet No. XXVI, THE VOCATIONAL ADJUSTMENT OF JEWISH YOUTH.

WHAT VOCATIONAL GUIDANCE IS

Those who are seriously concerned with the occupational problems of our Jewish youth must necessarily familiarize themselves with the principles of vocational guidance. The vocational adjustment of Jewish youth is a subdivision of the general subject of vocational guidance. The one cannot be understood without adequate reference to the other.

"Vocational guidance," according to the National Vocational Guidance Association, "is the process of assisting the individual to choose an occupation, prepare for it, enter upon and progress in it. It is concerned primarily with helping individuals make decisions and choices involved in planning a future and building a career—decisions and choices necessary in effecting satisfactory vocational adjustment."

It is important to note that vocational guidance is a *process*. The common opinion is that it is simply an act, such as vaccination. Dr. Kitson, of Columbia University tells the story of the mother and son who appeared in his office at ten o'clock one morning, the mother making this request: "We're taking a boat for Europe at two o'clock and I want my boy to get his vocational guidance before we go."

A career cannot be chosen at a single sitting. It is rather a long process that continues until the individual has achieved proper adjustment on the job. When Mrs. Rosenbaum takes her little Bobby to the corner grocery store and he sees the clerks waiting on customers, it may be his first lesson in vocational guidance. Then he spends many years adding to his knowledge of the world of occupations and to his knowledge of himself. If he is an average boy, he will make several choices before determining upon the right career. This is a process which offers no short-cuts.

Another significant word in our definition of vocational guidance is *assisting*. Now that some schools and social agencies have established vocational counseling programs, many young people are prone to throw the entire responsibility for the choice of a career into the lap of the counselor. Numerous others are still brought up under a stern discipline in which parents make all the necessary decisions. This idea directly contravenes a cardinal principle of vocational guidance, which is that young men and women should decide for themselves what life-work to follow.

The vocational counselor, and to some extent parents and friends, may offer a young person information about certain occupations, tell him where he may obtain these facts or help him interpret them. They may aid him in making an objective analysis of himself. Then they may suggest fields of employment in which he is likely to succeed and caution him against entering fields in which he is not likely to achieve satisfactory adjustment. The rest is up to the individual.

An analogy in point is the service rendered by a travel guide. The guide suggests several places to visit, giving information and answering questions relative to each. He may also study his people and recommend destinations and routes conforming to their likes and dislikes, financial ability, fitness for the journey, etc. However, once the travelers have the facts, they make their own decisions. In somewhat the same manner, young people may look to the vocational guide for counsel, but they must determine upon their own vocational goals.

We note further that vocational guidance is the process of assisting the *individual,* etc. While occupational information can be imparted to people meeting in groups

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and while they may thus discuss common vocational problems, a true program of vocational guidance is predicated on a recognition of individual differences. Bobby Rosenbaum cannot decide upon a career in medicine simply because his cousin, Henry, is a successful physician. The two individuals may differ in intelligence, physical condition, character, temperament, educational achievement, work experience, special abilities, interests, and in their social and economic backgrounds. Vocational guidance, therefore, is at least one branch of education in which consideration of individual needs is indispensable.

Vocational guidance is often confused with *educational guidance* and with *vocational education.*

Educational guidance is the process of assisting the individual in intellectual and in general personal growth (and not only in regard to the career problem). However, "since preparation for an occupation involves decisions in the choice of studies, choice of curricula, and the choice of schools and colleges, it becomes evident that vocational guidance cannot be separated from educational guidance."

Vocational education is the sum total of all the experiences of an individual which enable him to engage in an occupation. It is simply training for the job, whereas vocational guidance, the more comprehensive term, is concerned primarily with choosing the occupation, and only secondarily with training for it.

STUDYING OCCUPATIONS

A study made in a certain school several years ago revealed that 66% of the boys who had determined upon a career had limited their choices to five occupations; 83% of the girls had planned to enter five occupations. Such facts are greatly disturbing when we consider that some 25,000 different occupations are listed in the United States Census. Other investigations also indicate that American youth has a narrow vocational outlook and knows little of the world of work.

A study of occupations is the first fundamental step in the choice of a career. The second step is self-analysis. The third step is a correlation of the other two. That is, it is the effort to determine the occupation or occupations that are within the range of the individual's abilities, interests and opportunities.

Some of the questions an individual should raise in studying an occupation are as follows:

What is the importance of this occupation to my country, to my community and to society?

What is the nature of the occupation and what are its subdivisions?

What are the physical, mental and social surroundings, the hours of labor, health and safety conditions?

What workers' organization exists (professional society, union, etc.)?

What are the present and probable future demands for workers, the income for beginners and experienced workers, the opportunities for advancement and the stability of employment?

Am I personally qualified to succeed in this work? Can I meet the necessary mental, physical, personality and special aptitude requirements? Would I be barred by sex and age limitations?

What preparation is required in the way of general education and special training? How may I get this preparation, how long will it take and how much will it cost?

What is the usual length of working life in this occupation? What are the opportunities for entering the field? What personal satisfactions can be derived? What is its social status? What are the other advantages and disadvantages?

What is the extent to which Jews may receive training in the field?

What discrimination and prejudice exist against Jews among employers or workers?

Occupational information may be obtained from a number of sources. Young people should make use of their school and public library facilities. There is a growing body of literature on vocational subjects, consisting of books, pamphlets and periodicals. The first type of literature is probably not as satisfactory as the other two. When several occupations are described in a single book, the treatment of each is necessarily limited. Such books, however, serve the purpose of offering a general survey of many different fields of work. Pamphlets and periodicals should be consulted for more detailed information. Occupational monographs, which have been placed on the market by several publishers, are highly recommended to young people.

Unfortunately there is a dearth of material on the Jewish aspects of occupations. B'nai B'rith, which has published literature on 100 different vocational fields, has brought together in connection with these studies what little information is available on the Jew in the world of work.

At least four cautions are to be observed in utilizing reading matter on occupations:

Firstly, make certain that the study is up-to-date. Conditions in occupations change rapidly. For example, until recently the demand for mechanics in aviation was being adequately met. The situation changed almost overnight when the President announced his new program for the expansion of our air forces.

Secondly, beware of unreliable and misleading brochures and advertisements issued by some of the training schools. Desirous of increasing their enrollment, they do not hesitate to paint exaggerated pictures of opportunities in the vocations for which they train. An illustration in point is the frequent reference to Diesel engineering as a new and greatly undermanned field. This claim is discounted by the experts who point out that there is no particular demand for Diesel workers; that a gasoline or steam engine mechanic or operator quickly adapts himself to Diesel work; that in the manufacture of Diesel engines the skills required are not different from those in other heavy manufacturing.

Thirdly, do not rely on a single source for your information. Occupational reports are not infrequently based on faulty research. Some accounts are unduly optimistic and others unduly pessimistic. It is, therefore, important to read as much as possible on the field.

Fourthly, consider that conditions in an occupation may vary from community to community. Inasmuch as most occupational literature deals with the national picture only, you will have to check on conditions in the community in which you plan to earn your living.

Occupational information may also be obtained by consulting individuals already in the profession, business or trade. However, unless the right persons are interviewed, more harm than good may result. One who is a failure in his field is generally not fully informed regarding the various aspects of his work; he is prone to ascribe his difficulties to a lack of opportunity rather than to his own shortcomings. On the other hand, one who is unusually successful in his vocation, particularly if he has experienced a rapid and lucky rise to the top, is not likely to see his career in better perspective.

Young people are urged not to rely on information imparted to them by only one man. A person's outlook on his occupation is naturally colored by his own particular experiences. One lawyer, for example, will suggest that the better way to seek a distinguished career in law is to locate in a large city; another will be emphatic in recommending a smaller locality. Although the advice of several individuals is often conflicting, it should nevertheless be sought in preference to acting on the counsel of a single individual.

Another way to become familiar with occupations is to get into the insides of industrial establishments, stores and offices—especially as a worker. After-school and summer jobs are very helpful in this respect. They also enable one to obtain an understanding of the attitudes and personnel demands of employers.

No mention has been made of vocational information received through the schools and through non-school agencies. These resources, unfortunately, are as yet very limited in most communities. Young people must, therefore, rely mainly upon their own initiative in securing facts about the world of work. Much can be learned through the aids which we have here described.

MENTAL ABILITY A PRIME FACTOR

The young man or woman confronted with the problem of choosing a career may well wish as did Robert Burns when he wrote:

"O' wad some power the giftie gie us,

To see oursel's as ithers see us!"

No matter how much we may know about the world of work, we cannot intelligently chart our life-plans until we know ourselves. Self-analysis must be objective and thorough, including every important aspect of our person. The process is not complete until we have made a searching appraisal of our mental, physical, character and personality assets and liabilities, as well as of our abilities and interests and economic status.

Mental ability is a prime factor in the determination of a career. One occupation may demand a different type of mind than another. If Abe Cohen, a young man of but average mentality, decides to become a physician, a vocation requiring a high degree of intelligence, he is foredoomed to failure. That, of course, does not necessarily mean that Abe must give up his keen desire to enter the field of medicine. He may be successful as a laboratory technician, pharmaceutical salesman, optician, hospital attendant or nurse. He may be well suited to the vocational area of medicine, even though mental inadequacy prevents him from attaining the level of the physician.

Now let us say that Abe's friend, Jacob Brown, who is endowed with considerably greater intellectual capacity, takes a job as a file clerk in an insurance office. The result may be equally unfortunate. His mind may not become attuned to the routine of filing; he may be very unhappy and much less efficient than another worker of more limited intelligence. Jacob, however, may eventually "find himself" in the same office as an accountant, actuary or department head.

Intelligence may be defined as ability to solve new problems or as ability to learn. It is both inborn and acquired, although psychologists differ as to the relative importance of heredity and environment. *Abstract* intelligence is the ability to respond to symbols of various kinds, such as words and numbers, and is indispensable in such professions as law and accounting. *Concrete* intelligence is the ability to respond to things themselves rather than to symbols of things and must be possessed by such workers as mechanics and engineers. Clergymen, social workers and others who know how to deal with people are said to have *social* intelligence.

Intelligence may be measured by rate of progress through school, school marks, rank in class, success at employments requiring mental alertness and by intelligence test scores. There is a rather close relationship between intelligence test scores and school achievement. In this connection it should be noted that we probably will not be able to pursue college studies if the test reveals an I.Q. (Intelligence Quotient) of less than 110.

It is commonly assumed, especially by people suffering from the white collar complex, that work involving the use of the hands requires little intelligence. On the contrary, the skilled craftsman must have far greater mental ability than many white collar workers, who are engaged in mere routine operations. The automobile mechanic must not only be able to use his hands in making repairs, but he must be able to locate the trouble, no matter how obscure. The typesetter must not only have nimble fingers, but a mind trained in punctuation and other language skills. Likewise, the carpenter must be able to think about the shapes, sizes and spatial relations of objects and he must have the resourcefulness of choosing the right materials and tools and of manipulating them to the best advantage. Mental and manual skills are complementary in thousands of trades. The one does not exclude the other as is supposed by many teachers and others who believe that mentally backward youth can be shunted into almost any vocation in which manual labor is required.

At this point it will be well to correct other misconceptions. Considerable attention has been given to reports of the superior intelligence of Jewish children. This is of no practical significance in vocational planning by the individual child. We have among us, as there are among all groups, the feeble-minded and the geniuses, the dullards and the bright and those of all other degrees of intelligence. Concentration of Jews in the professions cannot be justified by loose interpretation of intelligence test results. Even if there may be among Jewish youth a few more per hundred fitted for professional life, the vast majority of them are not so fitted. The mentality of Jewish youth is sufficiently varied to warrant the broadest possible participation in the economic life of the Nation.

Our desire to see the economic reorientation of American Jewry should not, however, take the form of proposals which contravene basic principles of vocational guidance. There is no sense to the proposition that Jewish youth with a mental level suitable for professional work be urged to become bricklayers, fishermen, miners, factory laborers, etc. When we deplore the entry of large numbers of young Jewish men into such fields as law and medicine, we refer to the many who have no special qualifications for successful performance. Those who are intellectually and otherwise fit for professional careers should follow their natural inclinations.

APTITUDES AND SPECIAL ABILITIES

Not long ago the following communication was received by the Director of the B'nai B'rith Vocational Service Bureau:

Dear Mr. Baer:

Mr. J.—— R.——, age 27, is a graduate of the University of W.—— Law School. He passed the W.—— bar examination about two years ago. Following the latter event he was unable to obtain employment or open his office. As a result of this conflict he became despondent and had a nervous breakdown which necessitated hospitalization at —— Psychiatric Institute, —— Hospital. At present he is at home and broods constantly. He is a fine appearing young man with more than average ability. It occurred to me that perhaps you or some other vocational guide might take an interest in his case and direct him into a proper field. The responsibility of a legal practice seems to overwhelm him and inculcate in him a decided fear complex.

If you can be of any assistance, or know of any particular person who might be interested in such a case, I shall be delighted to give this information to Mr. M——'s father and arrange for an interview.

Sincerely yours,

L. T. B., M.D.

While this is an extreme case, it illustrates a mistaken notion that dominates the thinking of so many of our young people. They have the false impression that they are "born" or "cut out" to be lawyers, doctors, actors or something else; that they have somewhat of a divine mission to pursue a particular career; that unless they are able to follow that calling, they are foredoomed to be failures in life.

Were we to accept this erroneous belief, it would lead us into impossible situations. Shall we say that if we have more "born" plumbers than we have need for, some are therefore destined to end their lives in failure? Shall we say that Abe Cohen, supposedly "cut out" to be a blacksmith but living in our generation, must resign himself to a purposeless existence?

Stated directly, a basic assumption of vocational guidance is that the vast majority of us have a broad range of native abilities so that it is possible for us to be successful in any one of several occupations. There is no one certain niche in life which each must carve out for himself. We have the ability to do or to learn to do many different kinds of work, especially in fields which are related or demand qualifications growing out of the same general aptitude. We are thankful that Louis D. Brandeis decided to study law, that Fanny Hurst chose to become a writer, that Dr. Morris Fishbein entered the field of medicine. However, we may reasonably consider that if these distinguished persons had determined upon other careers, they might have earned at least equal success and happiness and have rendered at least as great a service to society.

Although the misconception under discussion prevails among all groups, it should be dispelled for the special benefit of the Jewish youth who feel that if they cannot establish a practice in law or medicine, it means the end of the world in so far as they are concerned. And while we are lecturing to the young Jewish men, let us bring the facts home to their parents and relatives. A broader vocational outlook and a greater appreciation of the broad potentialities of young people for leading useful and happy lives will contribute immeasurably to the vocational adjustment of our Jewish youth.

It may be asked, how are these potenialities to be discovered? We must in response describe, briefly at least, some of the more important techniques and tools in exploring aptitudes and special abilities.

Our schools, of course, offer considerable opportunities for the accomplishment of this objective. If a young man is desirous of testing his qualifications for a career in engineering, he must be certain that his general scholastic aptitude is sufficiently high. He should also examine his record in mathematics and in the physical sciences. If a girl is considering clerical work for a career, she should appraise her progress in English usage, arithmetic, spelling, vocabulary and reading comprehension. Aptitudes in these and other subjects may be revealed not only by school marks but also by performance in standard achievement tests.

Unfortunately, the American school system, as a whole, is stifled by a hyper-orthodoxy, which resists the effort to make the curriculum of greater value in preparing young people for vocational life. Schools of the progressive type, however, are providing try-out experiences in various occupational fields. We look forward to the time when our entire educational system will be geared to the world of work.

A relatively new development in the appraisal of aptitudes essential for vocational success is the use of tests. These have become popular chiefly in testing capacities for music, art, manipulative, mechanical, scientific and clerical work. The present value of aptitude tests has been grossly overestimated. Young people are cautioned not to place too much reliance upon them.

No tests of specific aptitude have been developed for the vast majority of occupations. And the hundreds of tests that have been placed on the market are very crude instruments of measurement, many of them not testing what they purport to test. They do not enable us to determine what vocation we should choose, although they may point to areas of work for which we have unusual potentialities or to areas of work in which we test definitely low. They often yield more information negatively than positively. That is, it is more readily discovered that a young man is not fitted for medicine than that he is fitted for agriculture. Aptitude test results have no significance in themselves; they are often helpful when considered in relation to other items of individual analysis. Above all, they should be administered and interpreted by experts.

Perhaps the best way for us to discover what we can do or learn to do is to do. Extra-curricular activity in school, after school and summer jobs and club work offer opportunities for the appraisal of talents and capacities. The extent to which we take advantage of these and other aids is often the measure of our success in vocational planning.

INTERESTS CAN BE DEVELOPED

A little child was once asked his idea of work and said, "Anything I *have* to do is work, and anything I *want* to do is play"—which answer was a reflection of the general impression that work is drudgery. There is no reason why this should be so. Work should be considered an end in itself, an expression of our personalities, a joyful experience, something that we are eager to take up each morning and somewhat reluctant to leave at the end of each day.

Grumbles and grouches on the job cannot always be ascribed to laziness or to other wrong work attitudes. More often it may be due to a dislike of the particular work. When we spend many hours of the day in a vocation which is foreign to our tastes and interests we naturally tend to become disagreeable and unhappy. This state of mind reduces our efficiency, irritates our fellow-workers and members of our families and makes life seemingly an eternity of toil and misery. The importance of choosing careers which will conform to our interests can hardly be overstated.

Interests and abilities are related. We are inclined to enjoy doing what we can do well; and we are encouraged to acquire skills in which we are interested. But the relationship is not necessarily close. Betty Cohen may have native ability in music and yet consider the necessary practice lessons as drudgery. Jacob Brown may have his heart set on becoming an airplane pilot and yet not have the required nerve-control and grasp of spatial relations. Clearly, our interests and abilities must be separately tested if we are not to be misled.

When we consider our likes and dislikes for various occupations, we must seek to obtain an estimate of our probable future interests. Our present interests are generally symptomatic of our future interests, although this is not necessarily so. Lack of first-hand information about a chosen field of work often leads to the development of interests that are not permanent. Jacob Brown may quickly lose his fascination for flying after actual exposure to the hazards. On the other hand, he may discover through apprenticeship in an undertaking establishment that this work is not nearly as distasteful to him as he had always imagined.

The difficulty of choosing a vocation permanently congenial to our desires is further complicated by the fact that our interests are constantly changing. This is especially true during the plastic years of our youth. During our early teens, when we should begin to think about careers, many of us are enthralled by the adventure group of occupations. We want to become policemen, firemen, aviators, soldiers, explorers, auto racers, etc. As we get older, these interests tend to disappear. According to a recent study in Philadelphia, 26% of junior high school graduates and 9% of senior high school graduates still cling to hopes of pursuing adventurous careers.

If it is true that our interests are ever changing, even after maturity, it would seem at first blush that the determination of what we like and dislike to do is of little practical significance in the choice of a career. Although psychologists have only begun to study this problem, it is now believed that most matters about which we are so fickle are relatively unimportant; that our major and dominant interests tend to persist. Our interest patterns change less and less as we mature. We should, therefore, be encouraged to study these patterns, making due allowance for immaturity and lack of first-hand experience in occupations.

There are several ways in which we can explore our vocational interests. Certain of our likes and dislikes, of course, are obvious to us. If, however, we are to obtain a more reliable and more complete picture of our interests, we must probe beneath the surface for objective evidence. Evidence of our preferences is found in the record of our choice of school subjects, extra-curricular activities, jobs, recreations and hobbies. The books we read, the newspaper items that capture our attention, the museum exhibits before which we linger the longest—all furnish significant clues to the determination of our vocational interests.

A comparatively new tool in vocational guidance is the interest blank, known also as the interest questionnaire or interest inventory. Although this means of exploring likes and dislikes is still very much undeveloped, it is a valuable aid in career choice if administered, scored and interpreted by an expert in the field.

Perhaps the most effective method of ascertaining our interests is actually to engage in various occupations. We sometimes think that we can find great satisfaction in doing certain work—until we get a taste of it. On the other hand, we are sometimes prone to be prejudiced against certain work, a feeling that may completely change after an actual trial on the job. We should therefore take advantage of as many try-out experiences as possible.

Some young people succumb to the mistaken belief that they are not interested in anything in particular and are therefore destined to wander aimlessly from job to job until they find themselves. This notion grows out of the fiction that there exists within each of us what might be called a "germ of interest" which must be located as a condition precedent to proper vocational adjustment. Now there is nothing specific inside of any of us to generate interest in a particular occupational field. Our interests develop and change as our knowledge broadens or as we are affected by external conditions. We sometimes become attracted to occupations through sheer accident. Jacob Brown may suddenly be drawn to social work as a result of his first visit to the slums of a large city. Betty Cohen, after her marriage to a chemist, may become unexpectedly fascinated by chemical research.

If we do not happen to be particularly interested in any occupation, we should not, of course, wait for chance to arouse our curiosity for some area of work. Interests can and should be developed through deliberate and systematic effort. A well-known authority in vocational guidance has made the statement that, given sufficient time, he could stir up a person's interest in virtually any vocational field. We can make considerable progress in this respect even without the aid of a vocational counselor. This requires primarily that we familiarize ourselves as much as possible with various occupations by reading vocational literature, conversing with workers in different fields, visiting industrial establishments, stores and offices and museums.

We project these thoughts here not only for the benefit of young people who are discouraged at their failure to respond enthusiastically to any field of work. The explanation should be made to thousands of Jewish youth who resign themselves to everlasting failure on account of inability to establish themselves successfully in certain fields which, they seem to believe, they are ordained to enter. If a young man, who has his heart set on studying medicine, should be frustrated by lack of financial resources for the costly university course or by limitations upon the number of Jewish applicants accepted as medical students, it need not be a cause of permanent demoralization. Nor should he be too grieved if the outlook in law or in any other field is presented to him as discouraging. Let him be comforted by the realization that he either has or can develop interests in any one of many occupations which offer opportunities for useful and satisfying careers.

QUESTIONS FOR DISCUSSION

I. What has been your experience with vocational guidance quacks?

II. What vocational guidance facilities are available in your community?

III. Can you cite an example of a new interest that you have developed within the last three years?

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PROFESSIONAL OPPORTUNITIES FOR JEWISH YOUTH. By Lee J. Levinger. B'nai B'rith Vocational Service Bureau.

CHART SUPPLEMENT TO PROFESSIONAL OPPORTUNITIES FOR JEWISH YOUTH. B'nai B'rith Vocational Service Bureau.

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Fireside DISCUSSION *Group*

OF THE

ANTI-DEFAMATION LEAGUE
B'NAI B'RITH

No. XXX

ORTHODOX JUDAISM

By

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ORTHODOX JUDAISM

THE NAME AND ITS IMPLICATIONS

It is singularly strange that the oldest branch of Judaism and the one nearest to its ancient source bears a name which is not of Jewish connotation. The term "orthodox" is generally used in Christian theology to designate the original Church as distinct from its various and eventual reformations.

Strange as that may be, it is, nevertheless, comprehensible. For the descriptive "orthodox" was appended to Judaism, not by the adherents of Orthodoxy, but by the deserters from its ranks. They, of course, never intended that the word "orthodox" which means "right opinion" would be taken in its literal sense. They intended rather to label that branch of Judaism as static, ancient, and unprogressive. In America, for example, orthodox Judaism came to be associated in the minds of some with Fundamentalism, which is again a non-Jewish category.

Because of these reasons it is understandable why Samson Raphael Hirsch used the name "Torah-true" Judaism as a better and more correct designation. Frequently, too, we will hear of it as "traditional" Judaism, which is, to say the least, a more flattering name. Recently the name "Neo-orthodox" was suggested, implying a distinction between the contemporary adherents of this form of Judaism and those of a century ago. Though the term is academically attractive, it is not warranted by fact.

Whether the adjective "Orthodox," "Traditional," or "Torah-true" is used, the intention is to describe a philosophy of Judaism which represents a faithful retention of the beliefs, the principles and observances of the Jewish people as handed down from generation to generation, from the day of Moses to our very own.

This philosophy of Judaism, therefore, does not bear the label, "made in Germany," as does Reform Judaism, nor "imported from England and improved in America" as does Conservative Judaism. Its ancient pedigree is recorded in the opening paragraph of the tractate Aboth. "Moses received the Torah from Sinai and delivered it to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets delivered it to the men of the Great Synagogue." The inspired genius of our sages in Palestine and Babylonia wrought its impression upon it. Maimonides and the codifiers gave order and system to it. Rashi and the Tosafists interpreted it. The academies in eastern Europe preserved it and the Rabbis through the ages in their response gave vitality to it by reconciling the situations of life with its ancient teachings. This entire process is called "Tradition" and represents the inner dynamics of Jewish Law as Orthodox Judaism understands it.

THE SOURCES AND SANCTIONS OF ORTHODOX JUDAISM

The primary sources of Jewish tradition are the Written and Oral Law, known respectively as the Bible and Talmud. Since the latter is merely the commentary on the former, it is the former that is generally referred to as the Torah. The Torah, according to Orthodoxy is not the work of any man or group of men, not the product of a particular age or country, not the mere record of a people's experiences nor the repository of the folkways and fashions that characterized the cultural life of her distant past. It is rather what Maimonides declared it to be in a formula that is part of the Orthodox Credo—"this implies our belief that the whole of the Torah found in our hands this day is the Torah that was handed down by Moses, and that it is all of Divine origin. By this I mean that the whole of the Torah came unto him from before God in a manner which is metaphorically called 'speaking,' but the real nature of that communication is unknown to anyone except Moses, to whom it came."

Higher Bible criticism, which the great Solomon Schechter aptly called "Higher Jewish Anti-Semitism," sought to shatter this fundamental belief. A century and a half of philandering with the Book of Books, of merciless dissection and distorted emendation has not shaken the faith of Orthodoxy in the Divine origin of the sacred work. Pious and profound students and recent archaeological excavations succeeded in exploding most of the fanciful theories of the critical school. Their work brought rational validity and scientific proof to a belief which is grateful for the proof, though it is not necessarily dependent upon it.

The belief in the Divine origin of the Torah is the supreme sanction for a Jewish life. Samson Raphael Hirsch, the great champion of Orthodoxy, expressed this thought admirably. "Were every Divine command a riddle," said he, "which calls up innumerable questions that we are unable to answer, its obligatory character would in no way be diminished. There is but one answer to the question 'Why do I have to do this or omit that.' Because it is the will of God and it is for you to be the servant of God with all your power and resources

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and with every breath of life. . . . . . It would be the only answer even if we were able to penetrate into the reason for every one of the precepts, or if God had revealed to us the reason for his various ordinances."

This does not imply an absence of inherent reason and logic in Jewish Law, nor does it mean that we cannot and should not strive to comprehend the whys and wherefores of our religion. But it does mean that the strongest bulwark in Jewish life, the most formidable safeguard against disintegration and assimilation, is the pre-eminence of faith. By that faith our people were able to survive through a long and tragic history in exile. Because of that faith our ancestors were willing to die for the Torah, and because of that faith we were stimulated to further study of God's word and thus enriched our culture and made it a greater blessing to mankind.

IS ORTHODOX JUDAISM STATIC?

A major criticism of orthodox Judaism as an adequate way of life is its assumed static character. Law, we are told, is synonymous with life. Life is in a perpetual state of flux. It changes, it shifts, it expands. Law must follow these changes and adjust itself to them. Orthodox Judaism does not subscribe to that. It is uncompromising, rigid, remote from life and its requirements.

Such a characterization of Orthodox Judaism is incorrect and unfair. One of the basic principles of Jewish law is that the Torah was given for man "to live by" and not "to die from." Every page of the Talmud, every commentary of the Codes, every rabbinic responsum of mediaeval and modern times is a confirmation of that principle. To be sure, there are fundamental laws that are as eternal and as unchangeable as the laws of nature. The Sabbath as an institution, the sanctity of our holidays, the essential provisions of our dietary laws, the regulations safeguarding the purity of Jewish family life—these are as eternal to the Jew as the laws of gravity to the world, as the Magna Carta to man, and as the Bill of Rights to Americans. Laws may change—Law does not change.

It is in the method of change and modification that Orthodoxy differs radically from the other formulations of Judaism. Orthodoxy contends that laws much change in accordance with legal procedure. The principle of "due process of Law" is a universal one and applies to religious no less than to civil Law. To illustrate that, one needs but to refer to relatively recent changes that have taken place in Jewish law. In 1888 a great controversy arose with regard to the observance of the Sabbatical year or "Shemita" by the colonists who had but recently established themselves in Palestine. The Sabbatical year is a Biblical provision whereby the land must be permitted to lie fallow every seventh year. It is obvious that a literal observance of this provision would have worked great harm on the infant settlement in the Holy Land. The problem was very acute. But a solution was reached in accordance with the prescribed processes of Jewish Law. Rabbi Isaac Elchanan Spector together with two other great rabbis wrote an opinion which is binding even up to this day.

A similar instance may be cited in connection with the baking of matzos by a machine, which was first invented in 1856 and has of course continually been improved since then. Here was a new instrument for the production of a ritualistic article and which did not exist in Biblical or Talmudic times. A controversy ensued as to its permissibility. Rabbi Chaim Halberstam of Neu-Sander led the group of Rabbis that opposed innovation. Rabbi Joseph Saul Nathanson headed an even larger group of Rabbis who favored the change. They prevailed, and the oven-baked matzoh is now almost extinct, while the machine-baked product is well nigh universally in use.

Numerous other instances may be cited in connection with the laws of marriage and divorce, the laws pertaining to civil obedience, and the laws pertaining to our relationship with the non-Jewish community. In all these cases adjustments were made by Rabbinic authority in accordance with the changed status of Jewish life. In Palestine, especially, where Jewish autonomy is real and self-government is possible, Jewish Law is asserting an authority consonant with the requirements of the hour. It is true that some decisions are not acceptable to certain sections of Jewry, but law is not concerned with personal preferences or individual philosophies. Jewish law is as quick to say "no" as it is to say "yes" if circumstances justify it to do so.

To lose sight of this legal method of changing laws and to renounce Jewish law as some have done and continue to do at will—that is contrary to Orthodox method and policy. To resort to such methods is to open the door wide to chaos and anarchy. Because some individual finds the dietary laws difficult or expensive is no justification for their rejection. Because the Sabbath or Holidays impose certain hardships, is no ground for their modification. Because the Jewish marriage or divorce laws involve pain and discomfort to a few individuals, is no justification for their elimination. In every society there must inevitably be innocent victims and maladjusted individuals. They must be treated sympathetically, but the law must remain as the abiding and impartial instrument for the general good.

Furthermore, not every individual, however important in his own eyes, and however well-intentioned in his own opinion, may assume the prerogatives of law-giver and law-modifier. The student of Jewish law must possess infinite scholarship, profound personal piety, a saintly personality, and a natural and instinctive following among his people who intuitively feel his authority and gravitate towards his will. Rabbi Isaac Elchanan Spector, Rabbi Israel Meyer of Radin, the late Rabbi Haiim Ozer Grodzinski of Wilna, and the immortal Rabbi Kook of Palestine, were men of that type. No formal authority was conferred upon these men. Their greatness was sensed and their authority felt and followed.

A wealthy man once purchased a famous Rembrandt, and finding the paint slightly cracked and the canvas a little worn, asked his house-painter to touch it up. An art connoisseur, seeing the result, sadly remarked, "Don't you know, my friend, that to fix a Rembrandt you need a Rembrandt?" Our well-meaning reformers should take this seriously to heart. To change the Torah of Moses, we need a Moses.

ORTHODOX JUDAISM AND JEWISH NATIONALISM

Jewish Nationalism is the assertion that the Jewish people is essentially a national entity and not merely a religious denomination. As a nation it is endowed with all of the recognized characteristics of nationhood. It has its own land, Palestine; it has its own language, Hebrew; and it possesses its own distinct culture, the cumulative and rich product of Jewish genius through the ages. Orthodoxy cannot accept this general definition of Nationhood except with major qualifications. We are not a people like unto other peoples. We were "chosen" for a specific role and mission in the world, to bear testimony to God's unity and providence and to help establish His kingdom of righteousness and truth in the world. That mission first entrusted to our early patriarchs was officially confirmed at Sinai. We are "a kingdom of priests and a holy people." That is, of course, not synonomous with the false arrogance of a super race, a doctrine which has brought so much suffering to us and to the world. On the contrary, it imposes upon us humility, servitude and a merciful concern for the welfare of humanity.

Our commission as a holy people is the Torah. The commandments that it contains were intended, according to our Sages, "to purify us." It is our code of discipline and the storehouse of the basic principles that we must contribute to the world. It is our crown and our shield. It is our claim to nationhood and our protection against extinction. "Israel is a nation because of its Torah," said our great philosopher, Saadai, in the tenth century. It is to him rather than to Ahad Ha'am that Orthodoxy looks for its definition of Jewish nationalism.

The second element of Jewish nationalism is the establishment of an autonomous Jewish life in our own land, Eretz Israel. That aspiration is the soul of Zionism and to it Orthodoxy gives full allegiance and support. The adherents of Orthodoxy in the Mizrachi organization form an important section within the world Zionist movement. The constructive achievements of that organization in the Holy land are numerous and vital. From the earliest beginnings of Zionism, Orthodoxy was identified with the upbuilding of Palestine as a national home for the Jewish people. Mention should also be made of the "Agudath Israel" the World Organization of Orthodox Jews, who are not affiliated with the Zionist movement. The Agudath aims at solving, in the spirit of the Torah, the various problems which confront the Jewish people. The Agudath has a strong group in Palestine.

But with respect to Jewish nationalism too, Orthodoxy has its particular viewpoint. For the Orthodox Jew, Zionism did not begin with Theodore Herzl, nor was it the result of the persecutions in Eastern Europe or the anti-semitism of the late nineteenth and early twentieth centuries. For Orthodoxy, Zionism began with the Divine pronouncement to our first Patriarch "lift up now thine eyes and look from the place where thou art, northward, southward, eastward, and westward, for all the land which thou seest to thee will I give it and to thy seed forever." These words which constitute our deed to Palestine, do not originate in the Balfour Declaration. They are in the Torah. The possession of Palestine to the Orthodox Jew is not, therefore, merely a facet in the structure of Nationalism, nor is it simply a necessity in the face of universal Jewish distress. The settlement of Palestine is a religious commandment which must be observed as a Divine decree. To others Zionism may be a fashion or a philosophy; to Orthodoxy it is an essential element of the faith and religion of Israel.

This attitude towards Zionism naturally colors the very character of the land that we are striving to restore. It must be a Jewish land; Jewish not only in its language, in the names of its streets or in the makeup of its inhabitants. It must be Jewish in the sense that the Jewish law will once more direct the life of the people there. The society that will be established in the land of our fathers must reflect the spirit of justice, decency, and moral rectitude that our Torah teaches. Thus it is to be not merely a land for Israelites, but a land of Israel.

From the point of view of numerical strength, Orthodox Judaism very probably has the largest constituency in American Jewish religious life. That it does not exert an influence commensurate with its numbers, is due to several factors. For one thing, it was late in learning the importance of organization; for another, its principal spokesmen in the past were Rabbis from Eastern Europe who, while possessing great learning and scholarship, could not, unfortunately speak the language of America. As a result, Orthodoxy came to be regarded by many as a sort of ghetto Judaism. Fortunately all of that is rapidly being overcome. The Union of Orthodox Jewish Congregations of America now has more than five hundred Orthodox synagogues affiliated with it. The Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, under the distinguished leadership of Dr. Bernard Revel, a world renowned scholar, has been training hundreds of gifted young men for the American Rabbinate and for the role of intelligent lay leadership. Already over two hundred of the graduates from this institution are occupying positions of prominence in leading Orthodox congregations. They are united in the Rabbinical Association of America and together with their older colleagues in the Union of Orthodox Rabbis of America, constitute the supreme religious authority for American Orthodoxy.

The Yeshiva College, the only college of liberal arts and sciences under Jewish auspices, has successfully performed the experiment of integrating Judaism and Americanism and gives to the Yeshiva students in addition to their great Rabbinic learning, the added advantages of secular knowledge. The Teacher's Institute of the Yeshiva College, under the outstanding scholar and educator, Dr. Pinkhos Churgin, has been sending forth well trained Hebrew teachers for the schools of the country. Some of them are principals of leading schools and a few have won distinction in the wider areas of community educational systems. The College maintains also a graduate school for advanced study and Jewish research. It issues two scholarly journals; one Horeb in Hebrew, and the other Scripta Mathematica in English. Several other institutions for the training of Rabbis exist and one of them, the Rabbinical College of Chicago is gaining rapid recognition.

A valuable asset to Orthodoxy and essential to its viewpoint is the chain of parochial schools that it supports throughout the country. In New York, Baltimore, Chicago, Philadelphia, and other large cities, such schools are growing in number. It is estimated that some five thousand children are educated in these schools alone, besides those in the numerous afternoon schools that are under the aegis of Orthodoxy. Indeed America has become the scene of major operation and achievement for Orthodox Judaism.

Orthodox Judaism undoubtedly makes the severest demands upon its adherents. It does not countenance concession for the sake of convenience. It does not approve of compromise for the sake of comfort. It will not surrender eternity for the sake of modernity. But it does offer the greatest possibility for Jewish fulfillment and the surest promise for Jewish survival.

According to the Union of Orthodox Jewish Congregations of America, there are at the present time, approximately 2500 Orthodox Jewish Congregations in the United States. These congregations number about 400,000 members and about 1,000,000 worshipers.
Oct. 1940

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QUESTIONS FOR DISCUSSION

1. Wherein does Orthodox Judaism differ from Conservative and Reform Judaism?

2. In what way does the Orthodox conception of Judaism differ from the Nationalist conception of Judaism?

3. Is Orthodox Judaism opposed to change? How does Orthodoxy propose to adapt Jewish law to the situations of life?

4. What is the particular contribution of Orthodox Judaism to Jewish Nationalism?

5. Explain the steady growth of Orthodox Judaism in America.

6. In the light of recent events, is it not likely that we will witness a return to Judaism on the part of the Jew, and is it not likely that it will be a return to the ancient source as exemplified by Orthodox Judaism?

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No. XXXI

JEWS IN LAW

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JEWS IN LAW

THE function of law in a civilized society is that of establishing rules or principles of conduct governing the social relationship of men. These rules or principles are enacted by legislatures which attempt to adjust them to the daily needs of the people. As they are further advocated and discussed by lawyers and interpreted and developed by judges, they are molded and enlarged to meet the standards, mores and requirements of society. Just as our social concepts have changed with the growth of our civilization, so has the body of law changed to meet the necessities of a growing, developing society. Although there are those who look upon the law as the formulation of the ultimate unchanging truth, more progressive thought says that it is dynamic and flexible, adjusting with the needs of a changing civilization. To the body of law as a dynamic force, Jewish ethics, thought and men have made monumental contributions.

Jewish contributions to Anglo-American law must of necessity go back to the Bible, which is one of the fundamental starting points for all modern law. It is impossible to overlook the influence of the ethical concepts of the ancient Hebrew and later Jewish law upon the growth of the formal declarations of the early lawmakers of England and America and upon the courts which interpreted those declarations. In the field of the law of contracts, the Jewish law was the first to recognize a binding agreement, regardless of the form in which the meeting of the minds was expressed. In the field of procedural law, at least the germ of our present trial by jury is suggested in the biblical reference, ". . . the manslayer die not, until he stand before the congregation for judgment." (Numbers XXXV, 12.)

There is little question but that Talmudic law of marriage, divorce, domestic relations and inheritance, had profound influence on the Roman law countries of the Near East. It is the rabbinical law which is accredited for the underlying principle of the law of agency, "he who acts through another acts through himself." Negotiable paper became a part of the commercial system of Europe after its introduction by the Jews. The Jewish rabbis were probably the first to evolve a law of copyright. The protection of the good will of a business in English law has its precedent in Jewish law, and the so-called Noahidian laws expressing the minimum standards of human behavior are said to be the underlying principles of the English Law of Equity, which is that branch of the law designed to overcome impediments to justice arising from rigid formality.

In America the early colonial jurisprudence leaned heavily upon biblical precedents. President Calvin Coolidge gave public acclaim to this fact as follows: "This biblical influence was strikingly impressive in all the New England colonies, and only less so in the others. In the Connecticut Code of 1650, the Mosaic model is adopted. The Magistrates were authorized to administer justice 'according to the law here established, and, for want of them, according to the word of God.'

In the New Haven Code of 1655, there were seventy-nine topical statutes for Government, half of which contained references to the Old Testament."

Among the early Jewish personalities to gain prominence in English law was Sir George Jessel, who was one of England's most distinguished judges. Jessel was a vice-president of the Anglo-Jewish association and a liberal in Parliament. He served as Master of the Rolls from 1873 to 1883 and was responsible for eliminating much of the complexity and prolixity of Equity trials. His decisions are taken as guiding principles of Equity and he is generally recognized as the father of the Chancery court as it is known today. His decisions evidenced profound learning and understanding and he was rarely reversed on appeal.

Another towering figure of English law was the Marquess of Reading (Rufus Daniel Isaacs) who died in 1935 at the age of seventy-five. He served his country as Solicitor-General, Attorney-General, Viceroy of India, Lord Chief Justice and Foreign Secretary. Before his elevation to the bench, he was one of England's outstanding advocates, and he occupied the position of Chief Justice with learning and distinction, displaying a most humane regard in the conduct of criminal cases. It was he who established the principle that the Court of Criminal Appeal should act as a real court of revision, reversing verdicts and reducing sentences of even the individual high court judges. He was Chairman of the Palestine Electric Corporation and resigned his presidency of the Anglo-German Association in 1933 in protest against Nazi anti-Semitism. He was truly a jurist, statesman, and Jew of great renown.

Bridging the gap between English and American jurisprudence was Judah P. Benjamin. America was the first beneficiary of this eminent lawyer. In his early years, he compiled in conjunction with his friend, Thomas Slidell, a *Digest of the Reported Decisions of the Superior Courts in the Territory of Orleans and the State of Louisiana.* The compilation was important as a legal handbook and soon became well known. His rise at the bar was meteoric and before he was thirty-one, he was one of the leading attorneys of Louisiana. He was a distinguished lawmaker, serving in both houses of his State legislature, and in 1852 was selected as United States Senator. During the same year, President Pierce offered him a place on the United States Supreme Court, which he declined. In his practice before that Court, he won thirteen of his first eighteen cases. During the Civil War, Benjamin cast his lot with the South, and served the Confederacy as Attorney-General, Secretary of War, and finally Secretary of State, and won the reputation of the "brains of the Confederacy."

After Lee's surrender, Benjamin went to England, and at the age of fifty-four started the second phase of his remarkable career. After six months' study, he was admitted to the English bar, and two years later he completed his famous legal work, a *Treatise on the Law of Sale of Personal Property,* known to practitioners as *Benjamin on Sales.* This work, although superseded and outmoded, is still recognized as the basis of the modern law of Sales. By 1872, he was appointed

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Queen's Counsel in recognition of his distinguished service as an advocate. Ill health forced his retirement in December, 1882, and on June 30, 1883, he was honored at the first banquet ever given for an English barrister. The Lord Chief Justice Coleridge in a toast to Benjamin, referred to the fact that a similar banquet had been intended for Mr. Justice Story of the United States Supreme Court, and said, "Forty years have elapsed and we pay such an honor to one more distinguished than Story, but whom we think of here as an English barrister and an Englishman."

Three outstanding Jewish legalists have been elevated to the United States Supreme Court: Justice Brandeis, who served from 1916 until February of 1939; the late Justice Cardozo, from 1932 until December 1938; and Mr. Justice Frankfurter who was appointed to succeed Cardozo in January 1939. All added to the development and socialization process of the law.

Prior to his appointment to the Supreme Court, Louis Dembitz Brandeis was an outstanding lawyer who devoted himself to social causes and to efforts on behalf of the common people. His family, although residents of a Southern community, were Union supporters during the Civil War.

Brandeis became known as "the people's attorney." In arguing his cases before the courts, he gave thorough consideration to the social and economic factors involved. As the champion of the community, he argued Oregon's minimum wage law before the Supreme Court, and designed the Massachusetts Savings Bank Insurance Plan. His argument against a proposed railroad rate increase "created greater advance in scientific management than would otherwise have come in the next quarter of a century." His work as labor arbitrator in the New York Garment Workers' dispute in 1910 brought mutual respect between capital and labor. It was at that time that Brandeis first devoted himself to Jewish causes, becoming ardently attached to Zionism and gave liberally to it of his time, money and energy.

Brandeis' confirmation as a justice after an unprecedented wave of protest from conservative lawyers, transplanted his crusade for "a living law" from the bar to the bench. During his early years on the Court, he joined with the liberal minority, Justices Holmes and Clarke, considering the law in the light of its fullest social implications, which in time remolded the tenor of the court and the thinking of America. He believed in a completely factual approach to every problem with full consideration for sound social policy, and gave economic emphasis to legal thought. He did not hesitate to break away from legal traditions or precedents in order to check and democratize our corporate capitalism and to make the law a living social mechanism of the time.

To succeed the scholarly Oliver Wendell Holmes, President Hoover appointed Benjamin Nathan Cardozo to the Supreme Court in 1932.

Cardozo was a Jew of Portuguese, Spanish and English ancestry whose forebears in America antedated the Revolution. For generations before him, men of his family had been rabbis and presidents of Shearith Israel Synagogue in New York City. He was a trustee of the Hebrew University in Jerusalem and saw great value in Palestine as a haven for the oppressed. Cardozo held an honorary degree bestowed upon him by Yeshiva College of New York City, in addition to honorary degrees from many secular universities. For many years preceding his death he had been a member of the Executive Committee of the Jewish Welfare Board, and the Advisory Committee for Jewish students at Columbia University. Cardozo came to the United States Supreme Court after a brilliant career as a lawyer, Associate Judge and Chief Judge of the New York Court of Appeals. Cardozo practiced law for twenty-two years before his elevation to the bench, and through his keen analyses and his ability to present complex points of law before appellate courts, he gained a wide reputation as a "lawyer's lawyer." Within less than ten years after Cardozo joined the New York Court of Appeals, it became known throughout the English-speaking world as a great progressive court. Cardozo played no small part in the growth of that court. He has been called "the most important single influence in the development of (the law of) torts in recent years"; his opinions on contracts "show the application of existing doctrines with wisdom and discretion." He was prominent in the formation of the American Law Institute and in its efforts to restate and simplify the legal process. Cardozo brought to the court saintly modesty, coupled with unparalleled learning. He constantly looked for lurking fallacies in his own reasoning and gave full consideration to all opposing views. It was only natural that, as Mr. Justice Cardozo, he became one of the great liberals on the United States Supreme Court where he sought the legal interpretation which would permit the fullest growth of civilization. His decisions were literary gems with a richness of rhetoric, earning places with the great essays on social interpretation. On his death, Chief Justice Hughes eulogized him as "a beautiful spirit, an extraordinary combination of grace and power."

Justice Cardozo's worthy successor on the Supreme Court is Justice Felix Frankfurter, who was appointed by President Franklin D. Roosevelt in January, 1939. Perhaps it is too early to judge him as a jurist, although he has written several scholarly opinions. His influence upon the thought of the profession has been felt for many years because of his prolific writings and his personal inspiration and guidance to some 4,500 Harvard Law School students who came under his tutelage. From 1914 to 1939, Frankfurter was a professor of law at Harvard. From 1920 to 1937 he was the Byrne Professor of Administrative Law. His interest in Jewish affairs caused him to associate himself with the Brandeis-Mack leadership in the Zionist Organization of America. He acted as legal advisor to the Zionist delegation at the Versailles Peace Conference. During the World War, he served as Assistant to the Secretary of War, Assistant to the Secretary of Labor, Chairman of the War Labor Policies Board, and counsel to the President's Mediation Commission. It is probable that his own governmental service led him to encourage his more capable students to seek public service positions. It is his conviction that: "If government is to be equal to its responsibilities, it must draw more and more on men of skill and wisdom for public administration." Frankfurter is a staunch defender of civil liberties and in the post-war wave of violations of constitutional guarantees he felt the need for an organization to protect fredom of speech, press and religion. It was only natural for him to become one of the founders of the American Civil Liberties Union.

At fifty-eight, he is one of the younger members of the Supreme Court and he has just completed his second year on the bench. He has already demonstrated a towering judicial stature with intellectual appetite for all human activities and all kinds of people. He believes in the constitution as a device of a changing developing society. Like Holmes, he is most lenient of a legislative interference in the economic field, but will refuse to countenance any interference in the field of civil liberties. In all probability Frankfurter will become known as a great judge; it is certain that he will become known as one of the great intellects of the Court, and his love of man and his complete faith in government is certain to make a boundless contribution to the legal thought of the day.

Jews have also served with distinction in lower courts. Judge Julian W. Mack has been a member of the United States Circuit Court of Appeals since 1911; Judge Irving Lehman has been on the New York Court of Appeals since 1924; the late Judge Mayer Sulzberger was judge of the Common Pleas Court of Philadelphia from 1895 to 1916; the late Henry Horner was judge of the Probate Court of Cook County, Illinois, from 1914 until his election as Governor of Illinois in 1933. Others have occupied or are incumbents of minor judicial positions; some will make permanent worthy contributions to the profession.

Among the Jewish practicing lawyers, a few have been outstanding and their contributions have added to the mass of legal knowledge. Louis Marshall was not only a great leader in Jewish life, but he was likewise a most distinguished leader of the Bar who earned note as a constitutional lawyer. He sat in three New York Constitutional Conventions: 1890, 1894 and 1915. Marshall was a tireless legal scholar who developed a deep understanding of the fundamentals of the law. He was a conservative of the old school, but fought relentlessly for the protection of all civil liberty guarantees of the constitution. He defended the war time attacks made on the Foreign and Yiddish press, fought for civil and economic rights of Negroes and for the rights of the Catholic Church to maintain parochial schools. In 1910 he acted as mediator in a cloakmakers' strike. At the Versailles Peace Conference, Marshall again acquitted himself most admirably as a defender of minorities. His work resulted in minority treaties drawn on the broadest lines for the protection of all such groups.

Certain Jewish lawyers have devoted their efforts mainly to the cause of civil liberties and have made notable contributions to that field. Prominent in the defense of those constitutional guarantees have been two Jews, Arthur Garfield

Hays, counsel for the American Civil Liberties Union, and Morris L. Ernst. Other Jews occupy important but somewhat less conspicuous places in that branch of the law.

The cause of world peace and international law was advanced through the efforts of the late Salmon O. Levinson of Chicago, who as the practical corporation lawyer sought to translate the rational approach of private law into international relationships. Levinson's contribution to international law was his theory that war could be outlawed by groups of nations, just as groups of people have outlawed dueling or arson. He was acclaimed as the sponsor of the Kellogg-Briand Peace Pact of 1928 and was the author of the Levinson Plan for readjustment of German reparations, Allied and international debts, European appeasement and world peace, issued in 1927. Levinson died in February 1941 at a time when all avenues toward peace had once again been detoured and plans for outlawing of war relegated to international archieves or dumped upon the scrap-heap. However, the future and whatever its cavortings might bring about does not blot out the hope that the quintessence of Levinson's ideals will one day be the foundation for a new rule of nations.

Government service as a pursuit for lawyers has assumed tremendous proportions during the last ten years. Outstanding in the group of lawyers in government is Jerome Frank who, until his appointment as Judge of the United States Circuit Court of Appeals for the Second Circuit, was chairman of the Securities and Exchange Commission. Frank volunteered his services to the government early in 1933 and has served in legal capacities for the Agricultural Adjustment Administration, Reconstruction Finance Corporation, and the Public Works Administration. In 1937 he became a member of the Securities and Exchange Commission, and in 1939 became its chairman. Mr. Frank has applied intellect and learning to government service. He looks upon Justice Oliver Wendell Holmes as the greatest of legal scholars. Jerome Frank is only one of several Jewish jurists who have added to the thought and efforts of official Washington. Also prominent as a lawyer in the government is Benjamin V. Cohen, former general counsel of Public Works Administration and National Power Policy Commission, who is presently serving as legal advisor to John G. Winant, ambassador to the Court of St. James.

The above is an outline of some of the Jews who have distinguished themselves in the legal profession. Their contributions to the profession are a credit to those individuals and to the people of whom they are a part. The profession has been enriched by their learning. They are the qualitative element of the Jewish contributions to the legal profession.

With regard to the quantitative element, the Jewish lawyer seems to be represented beyond his proportion in the population. There are no accurate statistics available for the entire country, but the local studies which have been made indicate that conclusion.

In 1938 there were approximately 38,000 students in American Law schools.

Of that number, 9,500 or 25% were Jewish. The State of Ohio, whose population is 2.79% Jewish, has approximately 9,875 lawyers, 1,137 or 15.7% of whom are Jewish. In other words, there is one lawyer to every 682 persons in Ohio, but there is one Jewish lawyer for every 147 Jews.

A similar study was conducted in New York City in 1937, and it was there estimated that approximately 22,000 lawyers were engaged in the practice of law and that approximately half were believed to be Jewish. The Jewish population constitutes about 28% of the total population of New York City.

The available statistics also indicate that the income of the Jewish lawyer is somewhat less than that of the profession as a whole. The New York City survey showed the median income of Jewish lawyers to be $2,426 and the median income for the general membership of the New York City Bar was $2,990. It should also be pointed out that the survey indicated that over 20% of the Jewish lawyers had an annual income of less than $1,000 and 43% made less than $2,000 per year. It was also found that proportionately more Jewish lawyers fail to earn a subsistence income, and that proportionately fewer Jewish lawyers earn large incomes.

What is true of New York City and Ohio is probably true of the country as a whole. New York City has the largest Jewish population in the United States and, therefore, the condition there may be somewhat more obvious; but the smaller centers likewise have large proportions of Jewish lawyers; and if the statistics were available, they would probably show the Jewish lawyer to be a poorer money maker than his non-Jewish colleague.

As was pointed out in *Jews in America,* published by the editors of *Fortune,* the fact that 50% of the New York lawyers are Jews, "does not mean 50% of New York's lawyer power. The most important office law business in America such as the law business incidental to banking, insurance, trust company operation, investment work, railroading, patents, admiralty, and large corporation matters in general, is in the hands of non-Jewish firms, many of which, even though they have Jewish clients, have no Jewish partners."

The practice of law has been attractive to Jews in the past, and it must be said that their contributions have benefited the profession. The great Jewish judges have given profound interpretations to a living law, which has been enriched and to a large degree humanized by their participation. The great Jewish practitioners have been eminent scholars, exemplars for thousands of less prominent advocates. Perhaps the profession has been too attractive to many Jewish lawyers who have drifted into the profession in recent years in proportions far exceeding the Jewish percentage of the general population. The inadquate returns and intelligent vocational training will direct many to other lines of endeavor, and in time will balance the number of Jewish lawyers with the need for legal services. It is hoped that the balance will be struck without eliminating any of the Benjamins, Brandeises, Cardozos or Marshalls.

Questions for Discussion

1. Discuss the problem of Jews in law in your own community.

2. Do you believe Jewish youth should be discouraged from entering the legal profession?

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300 Years in America (1654 to 1942)

A SHORT HISTORY OF AMERICAN JEWS

I. AMERICA – HOME OF MANY PEOPLES

Like the Puritan, the Quaker, the Huguenot, and the Catholic—the Jew came to America to find freedom. Freedom from persecution by tyrants, freedom to work and pray in peace.

These refugees—frequently different in cultural and social background, national origin, and religious belief—had at least one common characteristic. In their native lands they had all been non-conformists! For their non-conformism they had been restricted and harried, thrown into prisons and burned at stake. Yet they persisted in their will to survive! They continued steadfast in the conviction that in some land neither their religion nor their origin would be a handicap to a full enjoyment of the rights and privileges of citizenship. They were not disappointed. They found such a land in America!

It is true that in the early development of this nation some of the inhabitants, who themselves had sought freedom from persecution, were not willing to extend that same freedom to other groups. In some colonies, it was the Catholic who was barred. In others, the Jews. And in still others, Protestants who differed from the established sect. But the main bloodstream of American life was sound. The views of George Washington, Thomas Jefferson, Roger Williams, and Thomas Kennedy prevailed. America was to be free for all regardless of creed. On this cornerstone, American democracy was built. And in this spirit, Jews came to these shores from the Inquisitions of Spain and Portugal, the oppression of Central Europe, and the barbaric cruelty of Eastern Europe.

II. PARTICIPATION OF JEWS IN THE DISCOVERY OF AMERICA

American history is generally thought to begin with Columbus' plans for an expedition to the New World. The history of the Jews in America begins at the same time.

A body of literature has been produced tending to prove that Columbus himself was a Jew. In a recent work the non-Jewish Oxford University professor, Salvador de Madariaga, presents a great array of evidence in support of his conclusion that Columbus "was a Genoese of Spanish-Jewish origin." However that may be—one thing is certain. Jews played an important part in the development of navigation, map-making, and mathematics before and during the time of Columbus. Their contributions were indispensable to Columbus in planning his expedition. [1]

After the refusal of the court of Portugal to support his venture, and the discouragement by the Spanish Crown, Columbus' idea seemed doomed. It was at this point that a number of Marranos, or forcibly converted Jews, came to his assistance. Among these were Luis de Santangel, Chancellor of the royal Spanish household, Abraham Senior, Gabriel Sanchez, Juan Cabrero, and Isaac Abarbanel.

The records indicate that Santangel believed in the expedition so strongly that he advanced 17,000 florins from his own funds to the Spanish treasury for the specific purpose of aiding Columbus. This coupled with the confiscation of estates of professing Jews caused the American historian, Herbert B. Adams, to write: "not jewels, but Jews, were the real financial basis of Columbus' first expedition."

III. THE JEWS WHO SAILED WITH COLUMBUS

It is, of course, impossible to know the exact number of Jews who were members of Columbus' expedition. The inhuman Inquisition had forced Jews to conceal their identity in order to escape death. However, the following Marranos are known to have accompanied the explorer: Roderigo de Triana, Alonso de la Calle, Marco the Surgeon, Bernal, the fleet's physician, Roderigo Sanchez and Luis de Torres, interpreter. De Torres was the first European to set foot on American soil.

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1. Judah Cresques, the "map Jew" who headed a school of navigation, Abraham Zacuto, astronomer, and Levi ben Gershon, inventor of nautical instruments, were some of the Jews who aided Columbus. Zacuto and Diego de Deza, the latter a Jewish university professor, were particularly interested in Columbus' idea of finding a new route to the Indies and gave him encouragement and support.

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IV. JEWISH SETTLEMENT IN CENTRAL AND SOUTH AMERICA

The record is replete with cases of Jewish settlement in Spanish America prior to the coming of the Jews to North America. In Recife (Pernambuco), Brazil, alone, 5000 Jews lived under the tolerant Dutch rule. Numerous others were scattered throughout the vast territory. With the conquest of Recife by the Portuguese in 1654 and the establishment of the Inquisition in the colony, the Jewish inhabitants scattered, some going back to Europe, others to the West Indies and North America.

V. THE JEWS COME TO NORTH AMERICA

In August of 1654, Jacob Barsimson arrived at New Amsterdam (now New York) on the ship Pereboom from Holland. With Barsimson, we have the record of the first known Jew to settle in North America. Shortly afterwards, in September of 1654, twenty-three other Dutch-Jewish citizens arrived from Recife, Brazil, which had now come under the domination of the Portuguese. There are records of earlier arrivals but they are too vague to merit a definite statement of fact. [2]

At first, Governor Peter Stuyvesant refused to permit the newcomers to remain in the colony. Later, on the intervention of the Dutch West Indies Company, the Jews were permitted to settle in New Amsterdam over Stuyvesant's protest with the one proviso that: "The poor among them shall be supported by their own nation."

It is interesting to note that although there is no longer an obligation to do so, this covenant is still observed by American Jewry. In large measure, the philanthropic activities for orphans, the aged, hospitals, sanitariums, vocational services, and social service bureaus are still sponsored and supported by the Jewish community.

VI. JEWISH SETTLEMENT AND WORSHIP BEFORE THE REVOLUTION

Soon after their arrival in North America, the Jews established houses of worship. In 1682 the Jews of New York rented a house for a synagogue. By 1728 the congregation erected its own building, the first regular synagogue in the colonies.

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[2] *Elias Lagado settled in Virginia in 1621 and Mathias de Sousa settled in Maryland in 1634.*

The second Jewish settlement in what is now the United States was at Newport, Rhode Island, where a group of Jews landed in 1658. Their synagogue, built in 1763, is still standing. The third Jewish congregation was established in Philadelphia in 1745, where Jews had resided since 1703. Savannah, Georgia, was the site where the Jews settled in 1732. Their synagogue was built two years later. One of the Jews living in Savannah, David Emanuel, became governor of Georgia in 1801, the first Jew to become a governor in the United States. Jews also settled in Charleston in 1741, and founded a congregation there in 1750.

VII. JEWISH CONGREGATIONS TO THE NEW REPUBLIC

The founding fathers of the American nation drew heavily on the Old Testament and the Hebrew tradition in laying the foundation of the new Republic. In 1753, the words from Leviticus (XXV:10) "Proclaim liberty throughout all the land unto all the inhabitants thereof" were inscribed on the Liberty Bell by a pious Quaker. Shortly after the Declaration of Independence, a committee, composed of Benjamin Franklin, John Adams and Thomas Jefferson, first recommended for the design of the seal of the United States a picture of the Israelites crossing the Red Sea, and of Pharoah and his legions perishing when they attempted to follow. The proposed seal carried the inscription "Rebellion to Tyrants is Obedience to God."

It has been suggested that the structure of the American government was inspired by the old Hebrew Commonwealth which was composed of three parts, an elective magistrate who was called Judge, a Council of seventy elders which was known as the Sanhedrin, and the General Assembly of the people. This was said to correspond to the threefold division of the American government, which included an executive or President, the Supreme Court, and Congress.

Dr. Ezra Stiles, famous minister and President of Yale University, declared before the Connecticut Assembly on May 8th, 1783, that the United States were "God's American Israel" and that the culmination of popular government had been reached in America in fulfillment of Biblical prophecy handed down from the days of Moses.

The Puritans, particularly, were influenced by the Mosaic Law which they adopted almost in its entirety. The code of the Plymouth colony established in 1636 stated that:

> **"It was the great privilege of Israell of old and soe was acknowledged by them, Nehemiah the 9th and 10th, that God gave them right judgments and true Lawes. They are for the mayne so exemplary, being grounded on principles of moral equitie as that all Christians especially ought alwaies to have an eye thereunto into the framing of their politique constitutions. We can safely say both for ourselves and for them that we have had an eye principally unto the aforesaid platforms in the framing of this small bodies of lawes."**

So important was it for the scholars of that day to know Hebrew that a chair in Hebrew was established at Harvard in 1655. Judah Monis, a Jew who had been converted two years earlier, was the instructor for forty years. The Pilgrims even gave their children names like Ezekiel, Isaac, Jonathan, Esther, Rebecca, etc.—all culled from the Old Testament.

It is not surprising therefore, that in writing of the establishment of the Republic, the non-Jewish historian Lecky stated: "Hebraic mortar cemented the foundations of American democracy."

VIII. THE SPANISH-PORTUGUESE MIGRATION TO THE UNITED STATES

When we speak of Jewish migration to America we have three waves of immigration in mind, coming in successive periods. The first of these is known as the Spanish-Portuguese era because most of the Jews who came had their origin in Spain and Portugal. Few of this first group actually came directly from Spain or Portugal. The Inquisition in these countries made it impossible for any Jew to survive, let alone to migrate. Rather, these Jews came by way of South and Central America, by way of England, Holland, the West Indies, and other lands to which they fled from the Iberian Peninsula to escape the Inquisitors.

These early Jewish arrivals were called Sephardim, as distinguished from the Jews of Northern and Central Europe who were known as Ashkenazim and who came to the United States at a later period. The Sephardic

Jews differed principally in pronunciation of the Hebrew, their religious ritual, and in social background from the Ashkenazic or Polish and German Jews. [3]

Actually there was no "wave" in the sense of a mass movement. On the contrary, the Spanish-Portuguese Jews came as individuals or with their families, and in small groups. Altogether, there were approximately 3,000 Jews in the colonies at the time that Washington was inaugurated President for his first term.

The synagogue and the cemetery usually adjoining the congregation building, were established shortly after the arrival of these early Jewish settlers. In their religious practices they were strictly orthodox. All of their communal activities centered about their synagogue. Here, they worshipped, celebrated happy occasions, taught their young the principles of their religion and came for comfort in time of sorrow.

Benjamin N. Cardozo, Associate Justice of the Supreme Court of U. S., 1932-1938, was of Portuguese-Spanish ancestry. His forbears in America antedated the Revolution.

IX. EARLY JEWISH SETTLERS IN COMMERCE AND INDUSTRY

Many of the Spanish-Portuguese Jews who made their homes in America were relatively well-to-do merchants, traders and importers. They brought to the new country a prosperous trade with Europe and South America. Outstanding among them were Jacob Rivera and Aaron Lopez of Newport, Rhode Island, Hayman Levy of New York, and the Franks family of Philadelphia. Rivera introduced the then all important sperm oil industry to America. [4]

X. LEADING JEWS OF THE EARLY 19th CENTURY

JUDAH TOURO (1775-1850) was born in Newport, Rhode Island, on June 16, 1775, of Spanish-Jewish stock, the son of a Rabbi. When still a young

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[3] *Although the Sephardic group was the dominant strain, it was not exclusive, since there was also a sprinkling of Jews from other lands who, like the Spanish and Portuguese Jews, came to this country before the Revolution.*

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[4] *It is interesting to note that records kept by Hayman Levy show that he employed John Jacob Astor, the ancestor of the millionaire Astor of today, to beat furs at one dollar a day.*

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man he settled in New Orleans where he built a great fortune. He was a volunteer under General Andrew Jackson in the defense of the city in 1815, and he was seriously wounded in battle. He was above all an outstanding philanthropist. Jewish synagogues, hospitals, orphanages, as well as Christian churches and charities, were recipients of his contributions.[5]

Judah Touro is probably remembered most for his gift of $10,000 which made the erection of the Bunker Hill monument possible. For this gift he was paid special homage by Daniel Webster when the monument was dedicated.

REBECCA GRATZ (1781-1869), almost a legendary princess—rich, beautiful and idealistic—is another of the famous personalities of the last century. She was born in Philadelphia of a famous family. Miss Gratz devoted herself to doing good for others, both Jews and non-Jews. Her lifetime (she lived to be eighty-eight) was spent working on behalf of orphans, education, and indigent women. She never married and a romantic legend developed about her. Rebecca Gratz supposedly was the inspiration for Rebecca in Sir Walter Scott's "Ivanhoe." She founded the first Jewish Sunday School in the United States and was actively identified with it for more than a quarter of a century.

MORDECAI MANUEL NOAH (1785-1851) was born in Philadelphia, the son of a Portuguese Jew who had served in the American Revolutionary Army. Noah's career was a varied one. He worked for the Treasury Department, edited newspapers, wrote plays, was the American Consul at Tunis (with a special mission in Algiers), served as Judge, wrote books on his travels, and engaged in politics.

URIAH P. LEVY (1792-1862) was one of the most colorful figures in American naval history. Born in Philadelphia, he became a cabin boy at 10 and spent most of his life at sea. He rose to the rank of Commodore in the United States Navy, then the highest post in the service. He fought brilliantly in the war of 1812 until he was captured by the British. However, he believed that his greatest accomplishment in life was the sponsorship of the law for the abolition of corporal punishment in the United States Navy—and it was his request that an epitaph with this thought be engraved on his tombstone.

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5. At one time Judah Touro purchased a Universalist Church in New Orleans, which its congregation had been forced to sell because of heavy debts, and later gave it back free and clear of any mortgages to the congregation.

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XI. THE GERMAN-JEWISH IMMIGRANTS COME TO AMERICA

Though Jews of German origin had settled in this country in the early 18th century, the bulk of the German-Jewish immigrants migrated to the United States in the period from 1840 to 1860. The poverty of the Germanic states after the Napoleonic wars, the suppression of all liberal thought after the failure of the revolution in 1848, led 5,000,000 Germans, which number included about 200,000 Jews, to migrate to America.

Since this was a mass movement of both Jews and Christians, the Jews tended to settle in the same places as the German Christians. Thus, for example, important German-Jewish settlements were made in Cincinnati, St. Louis, Chicago and other communities where German Christians had made their homes. A large number of these Jewish immigrants scattered throughout the South and West.[6]

In the main, the German Jews were poor, and started their lives in the new country as workingmen or traders. Their hard work, enterprising spirit and ability to organize soon won them a place of prominence in the business life of the growing nation. They frequently started by peddling with a horse and wagon, and occasionally would open a small store. From these humble beginnings, some of America's great department and clothing stores, like Macy's and Gimbels in New York, Mandel's and Rothschild's in Chicago, developed.

Their love of organization and the necessity of providing for the needy among them caused the German-Jewish settlers to lay the groundwork of the important Jewish communal agencies of today, such as welfare funds, hospitals, orphanages and homes for the aged. Fraternal orders like the B'nai B'rith were established by them, at first to provide needed social and benevolent outlets and later as organizations devoted to the service of the community and the nation. Today, all of these social agencies and lodges derive their support and influence from all American Jews regardless of the place of origin. Also, the Reform movement which sought to adjust the thinking of Judaism to modern thought and the institutions needed to im-

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6. *There are records of German-Jewish settlements in St. Louis, Missouri, as early as 1816; in Texas about the same time; in California in 1849; and in Oregon before it attained statehood in 1859.*

plement this new philosophy and religious approach was largely the work of the German Jews.

As the German Jews became acclimated to the ways of American life, they began to think in terms of higher education. It was not surprising, therefore, to find their children receiving fine training in various branches of learning. A goodly number rose to the top ranks in the professions, in teaching, science and literature. In this group one finds outstanding figures such as Prof. Albert Michelson, Nobel Prize winner in physics; Prof. Julius Stieglitz, one of America's greatest chemists; Dr. Simon Flexner in medicine and his brother Abraham Flexner in education; Edna Ferber and Louis Untermeyer in literature; and many others too numerous to mention.

Some achieved fame as public servants: Oscar S. Straus, who was Secretary of Commerce and Ambassador to Turkey under Theodore Roosevelt; Henry Morgenthau, Jr., Secretary of the Treasury in President Franklin D. Roosevelt's Cabinet; Supreme Court Justices Louis D. Brandeis and Felix Frankfurter. Herbert Lehman of New York, Henry Horner of Illinois, Moses Alexander of Idaho, Simon Bamberger of Utah, Julius L. Meier of Oregon, Arthur Seligman of New Mexico, each served as governor in his state for one or more terms. These are but a few of the descendants of German immigrants who achieved recognition in public life.

XII. LEADING JEWISH PERSONALITIES IN THE SECOND HALF OF THE 19TH CENTURY

MICHAEL HEILPRIN (1823-1888) was one of the outstanding East European Jews who came to America in 1856. He was a renowned scholar and writer, contributor to The Nation and other publications, and, for a score of years, one of the editors of Appleton's New American Cyclopedia. He is remembered in history mainly for his love of freedom and his willingness to fight for it. Heilprin wrote a remarkable refutation to the arguments for slavery which was widely quoted and which helped to crystallize sentiment against slavery.

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DAVID LUBIN (1849-1919) is noted principally for the enthusiastic devotion of his life to a worldwide movement in the interest of farmers of every land.

Born in Russian-Poland, he was brought to this country at the age of six in 1855. He went to work at the age of twelve and traveled across the con tinent to Arizona and later to California, where his interest changed from business to farming. The dire problems of farmers, which he recognized as international, prompted him to seek American support for an International Institute of Agriculture. In this he failed but the Institute was finally established with the help of the Italian Government.

* * *

SIMON WOLF (1836-1923), brought to America from Germany, was destined to devote his life to the service of his country and of humanity. A lawyer by profession, he spent many years in Washington as a recorder for the District of Columbia; later he served as Consul General in Egypt under President Garfield. He was a leading spirit in the Reform movement which was then coming into its own, served on the boards of many charitable institutions, and was for a period International President of the Order of B'nai B'rith. Wolf and **Adolphus Solomons**, who was also a Jew, cooperated with Clara Barton in the organization of the Association of the American Red Cross, the progenitor of the American Red Cross. The first meeting was held at the home of Solomons in Washington on May 21, 1881.

* * *

JACOB H. SCHIFF (1847-1920) is perhaps the best known figure in American Jewish history. A prominent banker, he early interested himself in many philanthropies and became an unofficial spokesman for the Jewish community in America. He was a builder of both Jewish and non-Jewish institutions, and many libraries, museums and charitable organizations were the beneficiaries of his generosity.

* * *

JULIUS ROSENWALD (1867-1932) was widely known for his magnificent philanthropy. Among his chief beneficiaries were the War Relief Campaigns, the University of Chicago, the City of Chicago, and Jewish agricultural settlements in Europe and Palestine. Through the Julius Rosenwald Fund, "dedicated to the well-being of mankind," over 4,000 Negro rural schools were established. Rosenwald's philanthropy also contributed greatly in other ways to the improvement of the social and educational status of the Negro in the United States.

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LILLIAN D. WALD (1867-1940) was born in Cincinnati, Ohio. She founded the famous Henry Street Nurses' Settlement in New York City and in 1902 organized the first city school nursing work in the world. She originated the plan of a Federal Children's Bureau (established by Congress, 1908) and in 1913 introduced the town and country nursing of the American Red Cross. She served on national and international commissions and participated in many conferences connected with the health and public welfare of the nation. Miss Wald also found time to write important volumes on her work.

XIII. THE JEWS FROM RUSSIA AND EASTERN EUROPE (1881-1920)

The third wave of Jewish immigration to the United States came principally from Russia, Poland, Rumania, Austro-Hungary and the Baltic countries, the largest number coming from Russia after 1881. Similar background in orthodoxy, the Yiddish language and custom gave these immigrants fairly well-marked unity.

There, of course, had been East European Jews in the land long before this time. Haym Salomon in the Colonial period and Michael Heilprin who came somewhat later were two outstanding representatives. In 1852 there was a sufficient number of Russian Jews in New York City to warrant the establishment of their own synagogue.

It has been estimated that from 1881 to 1920 a general total of 23,500,000 immigrants entered the United States. Of this number nearly two million were Jews who came from Eastern Europe. These people, like those who had preceded them earlier, left their old homes because of lack of opportunity and the intolerable persecution to which they were subjected. The repressive May Laws, decreed in Russia in 1881, gave special impetus to Jewish migration to the United States.

Under the impact of this tragedy Emma Lazarus (1849-1887), a Jewish poetess born in New York of Sephardic ancestry, wrote the beautiful poem "The New Colossus" which was subsequently cast in bronze on the base of the Statue of Liberty in New York harbor. It has since become a symbol of the friendliness and hospitality of America to all who look for a life of freedom in this land.

THE NEW COLOSSUS

Not like the brazen giant of Greek fame
With conquering limbs astride from land to land,
Here at our sea-washed, sunset gates shall stand

A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin-cities frame.

"Keep, ancient lands, your storied pomp!" cries she,
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the golden door!"

XIV. THE RUSSIAN JEWS IN AMERICA

Many of these immigrants were bitterly poor. In Eastern Europe they had been confined to the Pale of Settlement (districts in which Jews were allowed to live), had been excluded from the ownership of land and forbidden attendance at public schools and universities. They, therefore, tended to be represented mainly in those mercantile callings and trades in which they had been permitted to engage.

In America they settled in the large urban centers where the location of factories and the possibility of engaging in small businesses held forth hope of earning a living. A large number worked in the needle trades, manufacturing men's and women's clothing and millinery. Outstanding among them are Sidney Hillman and David Dubinsky, whose names are linked with the establishment of successful progressive trade unions. Still others went into the skilled trades, such as sheet-metal, roofing, shoe making, carpentry, painting and many mechanical occupations; however, the number in the last type of work was not as great as it was in those occupations in which Jews had long participated.

The Russian-Jewish immigrants, like the Jews of German origin before them, have made valuable contributions to the arts and sciences as well as to the general civic life of the community. To mention only a few names: David Sarnoff, President of Radio Corporation of America, Jascha Heifetz, and George Gershwin in music; Jacob Epstein and Jo Davidson in sculpture; and Raphael Zon in Federal forestry service. The Russian Jewish immigrants made a significant contribution in the field of Hebrew language and literature; they also established Yiddish newspapers and Yiddish theatres.

In religion they were predominantly Orthodox and their arrival gave a new life to Orthodoxy which in the course of the years had lost some of its vigor in the United States.

XV. JEWISH PATRIOTISM IN AMERICAN WARS

From the very beginning of American history, Jews not only have been an integral part of the nation in times of peace, but always have been ready to sacrifice their lives and their fortunes if need be to help preserve the freedom and independence of America in times of war.

A. The Revolutionary War

Though the records of the Continental Army are incomplete, there is ample evidence to show that the less than 3,000 Jews in the United States during the colonial period contributed generously in men and money to the cause of the Revolution.

There was a high proportion of officers among the Jews in the Revolutionary Army. The records of twenty-seven are in the archives. Some of the better known officers include: Col. David S. Franks; Col. Solomon Bush; Col. Isaac Frank; Major Benjamin Nones; Capt. Jacob de la Motta; Capt. Israel Israel; Capt. Manual Noah (the father of Emanuel Noah whom we have read about earlier); Capt. Jacob de Leon; Capt. Noah Abraham; Lieut. Abraham Seixas; Lieut. David Sarzedas; and Aaron Benjamin, regimental adjutant.

In Captain Lushington's South Carolina company there were twenty-six Jewish men. This was so high a ratio to the total number that the unit was known as the "Jews" Company. Frances Salvador was probably the most outstanding individual of the South Carolina Jewish community. Famous as a soldier, legislator, patriot and associate of Charles Pinckney and Edward Ruttledge, he was killed on August 1, 1776, while leading an expedition against rampaging Indians.

Not only on the field of battle but in civilian life as well Jews gave evidence of their devotion to the cause of independence. When the British captured New York, Gershom Mendez Seixas, the Rabbi of Congregation Shearith Israel took the Holy Scrolls and most of his congregants and left the city, going first to Stratford, Connecticut, and later to Philadelphia, where he remained until after the conflict.

The Continental Government, desperately in need of funds to clothe and feed the army of General Washington, found the Jewish colonists ready and eager to give all possible aid. Philip Minis of Georgia advanced $7,000 to pay Southern troops. Isaac Moses pledged 3000 pounds to Robert Morris' fund. Joseph Simon and Aaron Levy were others who risked losing their heads to the British by giving financial aid to the Revolution.

*B. Haym Salomon—Patriot from Poland**

More than any other Jewish person in the colonies, Haym Salomon, who came to Philadelphia from Lissa, Poland, in 1772, gave of his energy and substance for the cause of freedom in America. Arrested and imprisoned as a sympathizer with the Revolution when New York was captured by the British, Salomon first helped American and French prisoners to escape and then fled himself, going to Philadelphia, the mecca of the patriots.

In Philadelphia he began his never-ending efforts to secure funds for the ragged armies of George Washington. There was no limit to his zeal. Even the holiest day of the Jewish religion, Yom Kippur, found Salomon interrupting the awesome service to raise $400,000.00 from the congregants at the behest of General Washington.

It is estimated that Salomon, whose official title was "Broker to the Office of Finance," gave $200,000.00 of his own funds to the cause of the American Revolution. When he died in 1785, he left his wife and four little children penniless. The poverty-stricken family was never reimbursed by the Government, although Committees of the House and Senate investigated and several times recommended repayment.

C. Washington and the Jews

After his election as President, Washington received the felicitations of the six outstanding Jewish congregations of the country. His replies oft have been quoted as showing his kindly sentiments to American Jews. Probably

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**A statue of George Washington, Robert Morris, and Haym Salomon was presented to the City of Chicago on December 15, 1941 by the Patriotic Foundation of that city in recognition of Salomon's services to the cause of The American Revolution.*

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

the best known is his letter to the Jewish Congregation at Newport, Rhode Island. An excerpt from this letter reads:

> **"The citizens of the United States have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right, for happily, the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection shall demean themselves as good citizens in giving it on all occasions their effectual support. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."**

D. The War of 1812

There was little increase in the Jewish population from the time of the Revolutionary period to the outbreak of the War of 1812. However, Jewish representation in the armed forces during the war was notable.

As in the Revolutionary War, Jews were prominent as officers. Some of the most outstanding were Brig. Gen. Joseph Bloomfield; Col. Nathan Meyers; Captains Myer Moses, Mordecai Myers, and Levi C. Harby. In the Navy, Uriah P. Levy reached the highest rank. Captain John Ordroneaux with other American privateers played an important part in the successful conclusion of the struggle by preying on British commerce on the high seas. A number of Jews enlisted in the home defense forces of Baltimore when that city was attacked by the enemy. For their excellent conduct they received the approval of their commanding officers.

E. The War With Mexico

Surgeon General David de Leon, twice cited for gallantry by Congress, was the outstanding Jew in the military forces. Other Jewish officers recorded include: Surgeon General Moses Albert Levy, who served in General Sam Houston's army; David S. Kauffman, who was Aide to General Douglas and

Lieutenant Henry Seeligson, who received special commendation for bravery from General Taylor. A proportionately significant number of Jews fought with the American Army.

F. The Civil War Period

By 1860, the Jewish community of America had grown from a mere 15,000 souls in 1840 to somewhat more than 200,000 persons.

When the outbreak of the Civil War divided the American people on the issues of the crisis, it also divided the sentiments of the Jewish citizens. Those who lived in the South, particularly the Sephardic Jews, were loyal to the cause of the Confederacy. Some of the outstanding pro-slavery spokesmen came from this group. David Yulee (Levy), Senator from the State of Florida, and Judah P. Benjamin, Senator from Louisiana, are probably the best known. Later, Yulee was elected Governor of his State. Benjamin was first Secretary of War and then Secretary of State under Jefferson Davis, President of the Confederate States. Benjamin is reputed by many authoritative historians to have been the "brains of the Confederacy."

However, it was in the Northern States that most of the Jews resided. They were as strongly united in their anti-slavery sentiments as their Southern brothers were in their loyalty to the cause of the Confederacy. Many of these Jews were immigrants from Germany where they had felt oppression and persecution, and therefore, wanted to see freedom for all human beings. Their outstanding anti-slavery advocates were Rabbi Einhorn of Baltimore and Michael Heilprin, the noted scholar, both of whom wrote and spoke out strongly for the Union cause.

Of the three Jews who were delegates to the convention at which Abraham Lincoln was nominated, two voted for him and the one who was a delegate from Missouri refrained from voting altogether, because his delegation had been instructed to vote otherwise. When Lincoln was elected, Abraham Kohn, City Clerk of Chicago, and one of Lincoln's most influential supporters, sent the President an American flag with the Hebrew words from the Old Testament sewed on it, "Be strong and of good courage; be not afraid; neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

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When the war broke out, the Jews, whether they lived in the North or the South, took up arms exceeding their pro-rata share of the population. 1200 Jews fought in the armies of the Confederacy and more than 6300 served with the Union forces. There were 40 known Jewish staff officers; 9 generals, of which 4 were in the Union Army; 11 Jewish naval officers are recorded; as are 18 Colonels, 8 Lieut.-Colonels, 40 Majors, 204 Captains, 325 Lieutenants, 48 Adjutants, and 25 Surgeons. The highest ranking Jewish officer in the Northern army was Brigadier General Frederick Knefler, an immigrant from Hungary. Surgeon General David de Leon of Mexican War fame achieved the highest ranking among the Jewish men in the Southern army.

Three hundred thirty-six Jewish soldiers are known to have been killed in action; three hundred sixteen were wounded. This represented a casualty rate of more than eight percent of the total enlisted Jewish personnel.

G. *The Spanish-American War*

More than four thousand Jewish men volunteered for service in the Spanish-American War. There were many more Jews, hundreds of whom were members of the regular army and navy, who participated in the struggle. Fifteen Jews were among the crew of the Maine whose sinking in Havana Harbor precipitated America's entry into the war. Sergeant Maurice Juster of the First California Volunteers was the first soldier to fall in the battle of Manila.

In the Army, thirty Jews were officers; in the Navy, twenty wore officers' stripes. Lieutenant Joseph Strauss in the Spanish-American War rose to Rear Admiral in the World War and Commander of Asiatic Fleet in 1921-22. Edward David Taussig, who was a Lieut. Commander in 1898, became a Rear Admiral in 1909. Commander Adolph Marix is probably the best known Jewish officer in the war with Spain, since it was he who presided at the Board of Inquiry into the Maine disaster; his report to President McKinley was one of the important steps in America's resolve to terminate Spanish dominion in the New World.

H. *The American Jew in the World War*

When America entered the World War, the Jewish community had become of age. It had grown in numbers and in achievement. The immigrants had become integrated into the American scene.

The proportion of Jews in the general population amounted to three percent. Enrollment of Jews in the Army and Navy was between four and five percent. Several factors accounted for this. First, the draft machinery functioned more efficiently in the large urban centers of the North and East than it did in the rural areas of the country. In the large cities lived nearly 70% of the Jewish population. Second, the larger number of exemptions granted those engaged in heavy manufacturing, mining, and agriculture, where fewer Jews than non-Jews were employed, resulted in Jewish men being drawn more extensively than was the case in other groups.

However, the most important reason can be found in the large number of Jewish volunteers. Approximately 40,000 Jewish men volunteered, accounting for 18% of the entire Jewish enrollment. Many of these patriots were either recent immigrants or first-generation Americans.

A study made by Julian Leavitt, Director of the Board of Jewish War Records, reveals that 225,000 Jews served in the various branches of the armed forces of the United States during the World War. Of these 171,000 were in the Army; 23,500 in the Navy; 12,250 in the Marine Corps; and 18,000 in other branches of the service.[7]

There were nearly 10,000 commissioned officers in the various branches of the service. Of these, 1,000 were in the Navy. The army records show there were more than 100 Colonels and Lieut. Colonels, over 500 Majors, 1500 Captains, and 6,000 Lieutenants. The highest rank in the Navy was achieved

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[7] *A table on the distribution of Jewish men in the army as compared with the total figures on the American military forces presented by Bernard Postal, of B'nai B'rith, reveals some interesting sidelights on the total picture.*

	Total	Percent	Jews	Percent Jews
Infantry	1,491,400	26.6	87,973	48.0
Artillery	797,000	14.0	14,980	8.0
Cavalry	388,000	2.0	3,223	1.3
Engineers	655,000	11.0	5,130	3.0
Signal-Aviation	455,000	7.0	27,650	15.0
Medical Corps	391,000	8.0	17,390	9.0
Ordnance	231,000	1.7	3,565	1.5
Quartermaster Corps	377,600	6.2	9,089	5.9

It will be seen from the above that while the infantry branch of the entire army totaled but 26.6 percent, it comprised 48 percent among the Jews. The Quartermaster corps constituted 6.2 of the Army total and 5.9 percent of the Jewish total.

by Rear Admiral Joseph Strauss who was in command of the mine laying squadron in the North Sea. In the Marine Corps, Brig. General Charles H. Laucheimer headed the list of about 100 Jewish officers in that branch of the service.

There were 1,100 citations for valor conferred on the Jewish men in the American Army. Of these 723 were conferred by the American Command and 366 by the Allied Commands. The Congressional Medal of Honor, the highest privilege in the nation, conferred in all on but ninety men in the entire war, was awarded to five Jews. The Distinguished Service Cross went to 150, the French Medaille Militaire was won by four American Jews and the Croix de Guerre by one hundred seventy-five Jews. The instances of individual heroism are too many to permit enumeration. Suffice it to say that the exploits of Abraham Krotoshinsky, who saved the famous Lost Battalion; the bravery of Albert Cohen, youngest American soldier of the war who enlisted at the age of thirteen and who was killed in the Meuse-Argonne offensive; and the heroism of Sam Dreben,* "the fighting Jew," typify the courage and spirit of the American Jewish soldier who said in this eloquent manner: "Thank you, America, for your freedom and decency to people of all creeds and races."

XVI. THE JEW IN AMERICA TODAY

A. Population and Residence

It is estimated that there are approximately four and one-half million Jews in the United States. They constitute somewhat more than three and one-half percent of the population of the country. Of the total number of Jews, nearly two million live in New York City alone. About sixty-nine percent of all American Jews live in eleven of the nation's largest cities. Jews also reside in more than ten thousand cities, towns, villages, and rural areas of the country, though their percentage is much smaller than in the great urban centers.

B. Economic Distribution

1. COMMERCE AND INDUSTRY

There is a decided lack of information concerning the distribution of

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**Sam Dreben was immortalized as "The Fighting Jew" in a poem written by Damon Runyan.*

Original from UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

Jews in commerce, the professions and industry. It is generally assumed that they are engaged in business and in the professions in larger numbers than their proportion to the population, though no figures are available. In the corporate field, a study by K. C. Belmont of 80,000 names in Poor's Register of Directors reveals that only 4.7 percent are probably Jewish, slightly more than 1 percent above the Jewish ratio to the total population.

The Editors of the highly regarded Fortune magazine, in a study of Jewish participation in the business life of the nation, give some interesting data on this subject. They point out that Jewish influence is almost nil in automobile manufacture, steel, rubber, coal, oil, public utilities, shipping, transportation and communications, that it is only represented in a very minor way in brokerage and insurance firms. The movies are conceded to have an important though not exclusive Jewish ownership. Two of the eight principal companies are owned by non-Jews, three by Jews, and in three the management and ownership are divided.

The Fortune survey shows that, though there are some Jewish banks, they do not compare in size, numbers, and importance with non-Jewish banks, and even the so-called Jewish banks have a goodly representation of non-Jewish partners and officials. A recent study conducted under the auspices of B'nai B'rith discloses that out of 93,000 bankers in the United States only 600 or 0.6 of 1 percent were Jewish.

With regard to the press, the October 4th, 1941, issue of *Editor and Publisher,* the authoritative periodical circulated principally among newspaper officials, states that "of the 1700 publishing firms that operate daily newspapers, only about 15, or less than 1 percent, have Jewish ownership, and that not one Jew is a director or controlling executive of any of the three great news services."

2. JEWS AS WORKERS

There is little data regarding the number of Jewish workers. The Fortune article, referred to earlier, states that "The great mass of American Jews, like the great mass of American non-Jews, is made of workers." Some information regarding Jewish workers is to be found in Dr. Maurice J. Karpf's work on "Jewish Community Organization in the United States." Dr. Karpf refers to a study made in New York City in 1929 of 50 trade unions with a membership of 392,000 of which 134,000 were Jews. Some of the industries covered by the unions were: needle trades, 59% Jewish membership;

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leather trades, 66%; building trades, 24%; printing trades, 17%; transportation and communication, 8%; food preparation and distribution, 54%; and miscellaneous, 24%. The author cautions us to bear in mind that one-third of the population of New York City is Jewish, and that where the Jewish population in cities is less, the percentages, naturally, would vary considerably.

3. JEWS IN FARMING

It is only within the last forty or fifty years that the Jews in this country have taken to farming. Though still not a large element in the farm population, there are about 100,000 Jewish persons who earn a living from engaging in agriculture in America. The Jewish Agricultural Society, established about forty years ago to encourage and aid Jews to go into farming, estimates that approximately 1,500,000 acres are cultivated by American Jews.

XVII. JUDAISM IN AMERICA

As in all other phases of life, American Jewry evidences a wide divergence of opinion in regard to religious tenets and practices. There are certain fundamental beliefs common to all Jewish groups, such as the belief in one God, in the brotherhood of mankind, in the moral efficacy of the Ten Commandments and in the continuity of Jewish religious life throughout the ages. However, as regards customs and ceremonials, and the relative importance of such matters as tradition and nationhood, the Jews may be divided into the three groups of Orthodox, Conservative, and Reform.[8]

A. Orthodox

As the name would imply, Orthodoxy represents those Jewish people who seek faithfully to observe the beliefs, practices and customs decreed by Moses in the Torah and interpreted by recognized leaders, scholars and rabbis from generation to generation. Theirs is the special task of harmonizing Jewish religious tradition with the democratic American environment. This group is by far the most numerous among the Jews in America. The Union of Orthodox Jewish Congregations of America reports (October, 1940) that 2500 congregations are affiliated in that general body. These in

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[8] *These groups may be said to correspond roughly with the divisions within the Christian religion that are based upon such moot questions as the degree of adherence to tradition and the interpretation of Scripture.*

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turn comprise 400,000 members, representing a total of more than 1,200,000 individuals.

Most of the rabbinic leaders for American Orthodoxy are provided by the Isaac Elchanan Yeshivah College in New York, whose guiding spirit was Dr. Bernard Revel until his death in 1941, and the Hebrew Theological College in Chicago, whose president is Rabbi Saul Silber.

B. *Reform*

Reform Judaism, while acknowledging the same sources and foundations as Orthodoxy, stresses the principles of change, growth and evolution in Jewish as in all religious thought. It strives to give a new interpretation to ritual and ceremonial observances in line with Judaism's fundamental principles of social justice, peace and human brotherhood. The service in a Reform Temple is almost entirely in English and the rabbi's sermon forms a much more important phase of the service than is the case in either of the other two main divisions of Judaism.

The organization of Reform Judaism centers in the Union of American Hebrew Congregations, founded in 1873 by Isaac Mayer Wise, which now comprises more than 300 congregations representing a membership of approximately 60,451 individuals. This number, of course, applies to heads of families. Nearly 250,000 persons would thus be included in the Reform movement.

Closely affiliated with this parent organization is the Hebrew Union College, which prepares leaders for Reform Jewry, and, with its Faculty and Library, represents one of the most important centers of Jewish learning in modern times.

The Jewish Institute of Religion, founded in New York in 1922 by Rabbi Stephen S. Wise, is a more recent school for the training of liberal rabbis. Since its establishment, it has made rapid gains both in numbers and prestige. Some of its graduates occupy important pulpits in many parts of the country.

C. *Conservative*

Midway between Orthodoxy and Reform, and attempting to combine the best features of each, is Conservative Jewry. This represents the group that does not wish to adhere to the strict interpretations and exacting standards of Orthodoxy nor follow Reform in its non-adherence to traditional practices. The leading spirit in early Conservative Judaism in America was Dr. Solomon Schechter, founder of the Jewish Theological Seminary in New York. The late Cyrus Adler served as President of this institution until his death in 1941.

The central organization of American Conservative Jewry is the United Synagogue, also founded by Dr. Schechter. This comprises approximately 300 congregations directly affiliated, and an additional 200 that give it partial allegiance. It is estimated that upwards of 250,000 men and women are enrolled in these congregations, representing, with their families, nearly a million American Jews in the Conservative movement.

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Far more important, however, than the differences in synagogue and ritual matters that divide American Jewry are the factors and forces that make for unity. These are a common religious heritage and tradition, a common literature, and a common devotion to the principles of democratic freedom that represent the best in Judaism and Americanism. The Orthodox, Conservative and Reform movements retain, as a basic principle, the integration of the Jew into the American milieu.

300 YEARS IN AMERICA (1654 to 1942)

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